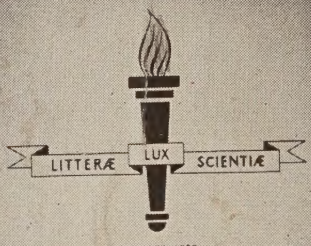

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Our Lady of Maryknoll

THE MARYKNOLL MOVEMENT

BY THE
REVEREND GEORGE C. POWERS
OF THE
CATHOLIC FOREIGN MISSION SOCIETY
OF AMERICA (MARYKNOLL)

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To the
Hierarchy of the United States
whose approbal, given at
Washington in April, 1911
prepared the way for the
establishment of the
Catholic Foreign Mission Society of America
this little book is
respectfully dedicated

PREFACE

MANY will agree that the foundation of Maryknoll is a very encouraging chapter of the history of American Catholicism. The great faith and the ardent charity it stands for blossomed, as it were, over night and revealed in the American Catholic heart an apostolic zeal and courage that the world was loath to acknowledge until their sweet fruits were undeniable.

This modest narrative of the origins of our American Catholic entry into the foreign mission field exhibits, with the peculiar eloquence of facts, the original promptings and urgings of the Holy Spirit that roused the apostolic ardor in chosen hearts and nerved them to those providential endeavors whose outcome we now behold in the Catholic Foreign Mission Society of America.

Doubtless, stirrings of a glorious ancestral zeal for the spread of the Kingdom of Christ had been more or less unconsciously working in American Catholicism, once a conglomerate but now coalescing into full consciousness of its identity with the Catholicism of all the ages. Tales of the missioner's sufferings and gains, of his love of souls, of his indomitable faith and courage, of his eventful sojourns among foreign peoples, cultured and uncultured, had

been familiar to American Catholics through the excellent literature of the missionary organizations of the Old World.

Mostly, however, the American Catholic soul had long been suffering that intimate solicitation of the Gospel to make known to all men its promises of redemption from sin through Jesus Christ, of eternal life in Him, and of peace and harmony, even on earth, to men of good will. Nor could that soul escape the original responsibility incumbent on every true Christian, of making known in ever widening circles the divinity of Jesus Christ, and of bearing apostolic witness to the persuasive story of His wonderful life among men, His voluntary death upon the Cross, His glorious triumph over sin and death, and His dread office of Judge of the living and the dead.

Perhaps, therefore, we ought not to wonder at the quick response of American Catholics to the message that went forth from Ossining. Once few and poor, weak and shy, they are now numerous and generous, strong in faith, and creators of many great works of religion that amaze men of the Old World and console all who know from what depths of poverty and contumely the Catholic Church in the United States has arisen within the memory of man.

Maryknoll, one loves to believe, has not appeared too soon. Missionary opportunity beckons as never before, to all the forces and influences of American Catholicism. More fully than ever the Orient lies

open to the appeal of the Gospel, nor need the latter fear unduly the aggressive modernism of the West, in either belief or conduct. Again, it is not without significance that our country's influence has risen incredibly in recent decades, particularly in China, thus paving the way for a more rapid assimilation of the great Gospel truths that lie at the basis of all modern civilization and which have everywhere and always saved, purified, and confirmed the moral order. Macaulay once pointed with astonishment to the fact that on the morrow of Luther's rebellion and the consequent loss of great spaces of German and English territory, the Holy See had acquired even greater power and influence in the interminable regions of the New World. Who will maintain that divine love and wisdom are exhausted, or that the Orient is hopelessly closed to the penetration of Catholic life and thought in some fateful hour that is yet God's secret? "Behold, I stand at the door and knock." The Catholic missioner will be ever at hand, his heart swelling with the great message of Jesus Christ to a world more wearied than it knows of error and wrong, of ignorance and oppression, of injustice and sin.

It is not venturing greatly to predict that in the near future the Catholic Foreign Mission Society of America will rank among the foremost agencies of Holy Church for the conversion of the non-Christian world. The grain of mustard seed will then have outgrown our timid hopes, and the fire kindled in a

few devoted hearts, but sedulously tended by them, will illumine a world-horizon, revealing the Cross of Christ raised high above many nations now sitting in darkness but destined one day to dwell in its splendid effulgence.

✠Thomas J. Shahan

Catholic University of America,
Washington, D.C., July 31, 1926.

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INTRODUCTION

ALMOST coincidental with the *Sapienti Consilio* of Pius X (June 29, 1908), which withdrew our country from the jurisdiction of the Sacred Congregation of *Propaganda Fide* and thereby declared that we were, canonically, no longer a mission country,[1] the example of centuries was followed and America turned to the task of spreading the light of faith to other lands.

Gratitude is the keynote of the great missionary conquests of the Church, for the nation which receives the priceless gift of the Faith receives likewise the obligation of sharing that gift with other and less favored lands. Every land must be evangelized by a *foreign missioner:*

" For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? "[2]

From the time when Saint Paul crossed the Ægean sea in answer to the plea of the Macedonians, wave after wave of missioners has flowed into foreign lands to carry the tidings of Christ, and

[1] *Acta Sanctae Sedis,* vol. XLI (1908), p. 431.
[2] Epistle to the Romans, X, 13–15.

the compelling force of these waves may be traced, we know, to the gratitude of a nation already evangelized.

When all circumstances are considered, America was not tardy in entering the apostolate. And now, mindful of its own glorious inheritance in the Faith, America needs only be enlightened in regard to its duty and privilege in order to insure a whole-hearted response to the mission call.

Maryknoll, the subject of this essay, was born in the richest country of the world just a few years before the outbreak of the World War. The youth of America had not been asked, as yet, to make the sacrifices necessary for the accomplishment of the ideals which statesmen had unfolded as the purpose of the struggle. Our young men were apparently in quest of material prosperity, pleasure, and progress, and it was freely predicted that the great difficulty which the newly formed Society must face would be the dearth of vocations. It was regarded, on the other hand, as a certainty that money would be forthcoming to support mission effort, since the generosity of Catholic America was everywhere evident. Such predictions came from a number of the staunchest supporters of the Society in the early days of its formation, and as these look back today on its growth they rejoice to bear the reproach of false prophets. They rejoice because, in spite of their predictions, they watched and prayed that they might be mistaken — and they were. Today,

although the Catholics of America have been as generous as was expected, the chief difficulty which the Society faces is to build rapidly enough to house the growing ranks of priests, students, Brothers and Sisters at home, and at the same time to finance the growing missions of the Society in the Far East.

The story of Maryknoll may be taken as an expression of the response of America to the mission call. The writer makes no attempt, however, to place Maryknoll in the position of the first organization to undertake this special work in the United States. In fact, while Maryknoll was still in preparation, the Society of the Divine Word established a foundation at Techny, Illinois. Nor is it his purpose to show that Maryknoll is the bone and marrow of the foreign mission movement in this country, because the mission activity developed by several orders and congregations prohibits any one society from occupying a preëminent position. If the growth of Maryknoll has in any way served as an inspiration to other organizations engaged in this work, the credit is due solely to the cause itself, a work fired by the Heart of Christ.

We are then merely to view Maryknoll entering on its task as a distinct product of Catholic America, solemnly approved for its special work in turn by the hierarchy of the United States and the Successor of Saint Peter. We are to view it also as a Society springing from the very soil of America, yet guided by the best traditions of European societies

of the same type and, like all others, looking to the Throne of Peter for its strength, duty and inspiration. We give the simple story of the earliest beginnings and progress of one of the latest institutions in the annals of the Catholic Church in the United States, yet one of the oldest in the Church.

This story of *The Maryknoll Movement* was first suggested by Doctor Guilday, at the American Church History Seminar of the Catholic University of America. Such a subject had a natural appeal; but a real difficulty presented itself in that all relevant documentary material was at the Maryknoll Center. During the fall term, however, a number of visits were made to Maryknoll in order to examine documents and secure information. Later the Christmas holidays afforded an opportunity of checking up the material that had been used and of gathering more.

As the work progressed it became apparent that it would exceed the usual limits of an historical essay if the whole story were to be told; but by the advice of Doctor Guilday, the more complete story, in its proper background, was told and presented with a view to immediate publication. Kindly and constructive criticism as well as valuable suggestions and corrections place the writer deeply in debt to his professor, Doctor Guilday, and to his fellow students in the American Church History Seminar of the Catholic University.

In a way, it is fitting that such a story be told

from the Catholic University, because of the relation the University bears to the earliest days of Maryknoll. There the two founders of Maryknoll met for the first time; there the archbishops of the United States, gathered in the spring of 1911, gave their unanimous approval to the new venture; and the University environment was first thought of as the permanent center of the *Catholic Foreign Mission Society of America* — which is the corporate name of Maryknoll.

THE MARYKNOLL MOVEMENT

Chapter I

THE FIRST FOREIGN MISSIONERS — THE COMMAND OF CHRIST — THE APOSTLES — RESULTS — THEIR SUCCESSORS

"THE Redeemer came and gave a price; He poured out His blood and purchased the orb of the earth. Do you seek to know what He bought? See what He gave. The Blood of Christ was the price! What was it worth? What indeed unless the whole earth? What indeed but all the nations? Surely they are ungrateful or supremely proud who say that it was quite proper to redeem only the Africans, or that they are of such consequence that the price was offered for them alone.

"They should not be thus vainglorious. He Gave What He Gave For All. . . ."

— *Saint Augustine.*[1]

The work of the foreign missions was born with the Church. God gave to the world the First Missioner, the prototype of all future missioners, as He is the Eternal High Priest, Our Lord Jesus Christ, the Son of God. He founded a Church which was to include all, without distinction of race, color, or

[1] *Homily on the Feast of the Most Precious Blood.* (July 1.)

status in life; and departing from this world, He left to that Church His infallible truth, His all-sufficient grace, and His priceless Precious Blood. To that Church — to the Apostles and their successors — He said:

"As the Father hath sent me, I also send you. . . ."

"Preach the Gospel to every creature. . . ."

"Going, therefore, teach ye all nations. . . ."

"You shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth." [2]

These words, full of responsibility and power, were addressed to twelve fishermen. The Twelve, now indeed "fishers of men", without resources, influence or protection, left their families and their native land to conquer the world for Christ. Against them was opposed all that the passions and the self-interest of a world drunk with pleasure could inspire. These men, formerly so timid that they either denied or abandoned their Master in His Passion, now strengthened by the Paraclete, went into the marts of such a world to proclaim fearlessly, despite all the powers of earth, the mission of the crucified Nazarene. They preached the "folly of the Cross"; they faced persecutions; they suffered afflictions; they died — we might well

[2] *John*, XX:21; *Mark*, XVI:15; *Matthew*, XXVIII:19; *Acts*, I:8.

include Saint John — as martyrs; but they conquered.[3]

These first Apostles were Jews, imbued with all the narrow provincialism which the religion of the chosen people fostered. As Jews, they faced, as has ever been the case, a prejudiced world; but now they were messengers of a Church that was to be Catholic, whose objective was the whole world. We notice that the Apostolic Council of Jerusalem dared to proclaim this doctrine when it refused to allow the infant Church to be shackled by the traditions of Judaism. There the Council declared in substance that the Church was not to be guided by the national pretensions of the Jewish people, and thereby willingly sacrificed all immediate prospect of bringing the chosen people into the fold of the Church rather than impede the catholicity of the Church.[4]

Christianity is essentially a religion to be propagated and, in direct contrast to all religions which it found in the world, was unique in this respect. Jewish proselytism was a purely national movement, almost devoid of pity for the Gentile or desire for his salvation. In Rome, religion and state were identical: to be a Roman it was necessary to adore the gods of Rome and Cæsar as the *genius*

[3] Launay, Adrien, *Histoire Générale de la Société des Missions Étrangères* vol. I, p. 1, Paris, 1894; Dedecker, P., *Les Missions Catholiques,* pp. 5–13, Brussels, 1879.

[4] Kurth, Godefroid, *The Church at the Turning Points of History* (trans. by Victor Day), p. 39, Helena, Mont., 1918.

of the Roman State. A religion which did not distinguish "between Jew and Greek, bond and free," was in its very nature repugnant to the Roman, then lord of the world. As a result, both Jew and Gentile, to whom Christianity must appeal, were opposed to it from the outset because of its catholicity.

The Acts of the Apostles might well be called the first chapter of Catholic foreign missions. As Christ is the prototype of the missioner, so is Saint Paul a study of how well that type can be exemplified. To Paul, formerly "a Pharisee of the Pharisees" and sharing in the narrowest of the narrow Jewish provincialism, there was, in his own words, "neither Jew nor Greek, male or female, bond or free, but all one in Christ," because he could say in truth: "I live now, not I but Christ liveth in me." Becoming "all things to all" in order to gain all for Christ, Saint Paul visited nearly every center of pagan thought. Ephesus, Corinth, Athens, and Rome were merely so many challenges to his zeal. Like Paul, Saint Peter went to Rome, obedient to his destiny, to preach a religion of chastity and charity which changed the future of the Empire. These two men, pillars of the Church, the one personifying the defence of Christ's doctrine, the other the divine institution of the Church, together shed their blood for Christ and thereby made Rome, the place of their martyrdom, the Eternal City.

As the disciples of Christ went forth to conquer the world, Rome stood forth as the mightiest state in history. This colossal empire had so welded all its forces into the headship of a state religion that it could beckon every asset to its service. The state religion, especially designed to inculcate virtues more beneficial to the state than to the individual, interwoven with the cherished traditions of an heroic past and decked with all the magnificence that human ingenuity could devise, solicited and gained the admiration and fear of every Roman.[5]

The legions of Rome stood matchless in their day, while all that heathen philosophy had garnered from past ages was at the disposal of her apologists; so too was every shaft of her satirists ready for the quivers of her sophists. To match the Roman legions, were twelve lowly fishermen from Galilee.

In contrast to the great traditions of the Empire, they — as later Tertullian would boast — could speak only of yesterday; facing the philosophy of heathenism, they could present only a crucified Redeemer, the doctrines which they preached, and the example of their own lives; ridiculed, they could only reply that God had chosen the " foolish things of this world to confound the wise " and " the weak to confound the strong ". Finally, it was their duty to tell the all-powerful Cæsar where his power must end — that, contrary to Roman belief,

[5] **Healy, P. J.,** *The Valerian Persecution,* pp. 1–74, Boston, 1905.

the conscience of his subjects was not his to barter.

At first despising the humble opponents which it must face, the Empire soon awoke to the danger that threatened its weak foundations. Like a giant aroused, it gathered all its mighty resources; its legal and military machinery was put in motion; all the genius that was Roman in literature, art, sentiment, sensuality, contempt, and derision was marshaled against the new religion; but in vain. A victorious Church stood at the bedside of a dying State.

History testifies that, at the time the beloved disciple John recorded his visions at Patmos and wrote to the " Seven Churches ", the Faith had been propagated throughout the greater part of the Roman Empire. Tradition bears witness, too, that far beyond the ægis of Rome, to lands where no Roman legionary had trod, Saint Thomas bore the message of Christ.

Since the days of the Apostles the work of spreading the Faith into strange lands has hardly been interrupted. The centuries which followed their day witnessed the gradual passing of all European nations under the sweet yoke of Christ. Some periods have chronicled a relative decline, while others have witnessed a phenomenal growth; but through all the centuries there has been a steady and sure progress toward the realization of the

great inheritance left by Jesus Christ to His Spouse, the Catholic Church.

The world-view of the Apostles, their intrepid faith and courage in face of the most bitter persecution, and their methods of organizing the communities founded to continue their work, left an indelible mark on the Church. Even through the three centuries of persecution, new and lasting conquests were made for the Faith.

Through the Middle Ages there is a glorious panorama of mission activity. We see Clovis, King of the Franks, kneeling at the feet of Saint Remi to receive the cleansing waters of baptism, and throughout the continent of Europe and "the Islands of the West" crosses arising to witness the passing of a Patrick, an Augustine, and a Boniface. With the foundations of Benedictine and Celtic monasticism we see Europe hallowed in the glory of the Cross, and from Monte Casino and the Celtic monastery at Bobbio we watch the going forth of an avalanche of missioners. Through the earlier Middle Ages pagan Europe fell back before knights of Christ, until all Europe, except parts of Russia, had been brought to the feet of a loving Master.

The Crusades of the later Middle Ages turned Christian hearts to the East and there lay the missions of that period. The danger of Mohammedan invasion was the specter that overshadowed Christian Europe, and armies were raised to repel it. Saint Francis of Assisi probably grasped the situa-

tion and appreciated the remedy better than anyone else. He reasoned quite logically that, once the followers of the Prophet were Christians, neither need their domination be feared nor would they have their present incentive to propagate their religion by the scimitar: he proposed to convert them to Christianity and he set an example by going to Syria himself. We know that neither Saint Francis nor his followers were successful in their efforts, but we should not view their missions as failures, however, for they kept aglow the vital spark of apostolic activity in a period when this feature might well have been overlooked. Then, too, these missions blazed a trail that led in the course of time to the very walls of Old Cathay and gave an approach to the later missions of the Far East.

We may safely say that during the period of the Middle Ages the personnel of the missioners was recruited almost exclusively from the religious communities.[6] The monks and friars were peculiarly adapted to the work of missions and their very organization insured a continuity of action and guaranteed stability to the missions which they established. Then the diffusion of monasticism throughout the Christian lands necessarily broadened the view of the religious. Moreover, the religious communities could train their subjects more efficiently for work in a strange land. There were, it is true, glorious exceptions among the secular clergy;

[6] Dedecker, *op. cit.*, pp. 18–19.

but their success was due, under God, to the personality of the individual and to his own heroic endeavors in the apostolate, rather than to continuity of effort.

The fourteenth and fifteenth centuries witnessed the rise of centralized power in the states of Europe and the formation of European nations as we know them today. The natural result of this movement was the placing of nationalism in the foreground, with all its concurrent evils of jealousy and distrust among the nations. Yet, if the rise of nationalism bore evils in its train, it was not altogether an unmixed evil, for it served to remind each nation that the Faith which it professed had come, in the designs of God, from another land, and, much as they might venerate their first apostle, they could never hold him as their own by birth.

Following close on the crystallization of this movement came the discovery of new worlds, and with the dawn of the sixteenth century it would seem that the apostolate of the Church had just begun.

The discovery of the New World and newer water routes to the Far East gave a remarkable impulse to mission activity; but, on the other hand, Protestantism arose at the same period and it is difficult to measure adequately the spiritual detriment which the newly discovered lands suffered as a result.

Had Europe remained Catholic during the sixteenth century what might not have been accom-

plished for the mission cause! What a vision the thought suggests! What could we not expect, with every European port, from the Adriatic to the Baltic, sending forth missioners aflame with zeal for the same cause, under the banner of the Successor of Saint Peter! What might we not expect, even from natural considerations, from the impression which all the power, influence, and prestige of a united Europe would make! Sad is the pettiness of the reality. What might not have been accomplished had it not been for national rivalries rendered more bitter by reason of the religious revolt! For two centuries a distrust for neighbor and a jealous antipathy toward one another had been sown by nationalism, and the missions reaped the whirlwind. Parallel with heroic missionary efforts was the petty chicanery of royal chanceries, which in the interest of national policy and aggrandizement coveted the control, if not the exploitation, of the missions.[7]

The religious orders went at once into the new mission field. The older communities were to add to their glorious record, and the Society of Jesus, so providentially formed at this period, typified in its founder, Saint Ignatius Loyola, the struggle of the Catholic Reformation, and in its first apostle, Saint Francis Xavier, the great missionary conquest the Church was now to pursue.

[7] Dedecker, *op. cit.*, pp. 125–126.

Chapter II

MODERN MISSIONS AND MISSION SEMINARIES — ESTABLISHMENT OF PROPAGANDA — EFFORTS OF EUROPEAN SOCIETIES

DURING the century and a half which followed the discovery of America, the religious orders and congregations continued to be the one source of the evangelization of the New World and the Far East. In the secular clergy there was no united effort to carry the Gospel to the heathen, and individual effort could count for very little. A secular priest who could undertake such a work was forced to realize that it could hardly bring lasting results, however much zeal he might put into it. He could foresee, likewise, that his own death would mean in all probability the ruin of the mission for which he had generously given his life; at most he could hardly expect that plans which he worked out for the development of the mission would be followed by his successor. Then during his lifetime, what resources could he expect from his homeland beyond what his family or a remembered friendship might occasionally bring? Yet during these years there seems to have been little thought given to the prob-

lem of organizing the secular clergy for foreign missions. Such organizations were to develop in due season, however, and were to come from the heart of Rome.

As governments reached out grasping hands to control the missions, and in many cases were successful, the apostolate was confronted by a double danger: the inexperienced whom royal chanceries might place in charge would prove more of a liability than an asset; while the conflict of jurisdiction in the spiritual conduct of the missions, which would necessarily follow appointments by different governments, would be bound to render positive injury. Then, too, the jealous interventions of European Powers frequently halted mission development. It became imperative, therefore, that the missions should have a chancery of their own, free from the influence of European governments; and it was evident that the one place for such a chancery was Rome.[1]

Following the Council of Trent (1545–1563), Pope Sixtus V, by the Bull, *Immensa aeterni Dei,* had instituted the fifteen Congregations and outlined the scope of their work. On June 22, 1622, Pope Gregory XV, by the Bull, *Inscrutabili Divinae,* created the last of the Congregations, that of *Propaganda Fide.* The object of this Congregation was to win back ground lost to Protestantism, following the revolt of Luther, and to make new conquests for the Church in heathen lands. The Congregation of

[1] Dedecker, *op. cit.,* p. 50.

Propaganda should have supervision of seminaries and colleges instituted to train aspirant missioners and charge of all affairs which concerned the missions of the Church.

Five years later, in 1627, the first foreign mission seminary, the *Collegio Urbano,* was established at Rome by Urban VIII as a central training-house where young ecclesiastics could be educated, whether their own country were endowed with such an institution or not. Such an establishment also furnished a center to which promising subjects for the priesthood could be sent from mission countries. This one institution, however, was hardly adequate to supply a native clergy for the Far East, a need which began to be felt keenly at the time. Indeed, the *Collegio Urbano* could hardly hope to do more than take care of the young ecclesiastics who came from the countries of Europe where Protestantism was in power. The only hope, then, to supply the need of a native clergy on the missions seemed to be the establishment of a society with this end primarily in view.[2]

A country cannot be said to be evangelized thoroughly until a native clergy is established in sufficient numbers to care for the spiritual needs of its own people, and any system of evangelization which does not take this into consideration cannot

[2] Cf. Guilday, *The Sacred Congregation de Propaganda Fide* (1622–1922), article in the *Catholic Historical Review,* vol. VI (Jan. 1921), pp. 478 ff.; Dedecker, *op. cit.,* p. 61.

be a success. In the missions of Eastern Asia the training of a native clergy had received little or no attention and in the later persecutions this failure was felt acutely.[3] The tragedy in Japan presented a pathetic case in point.[4] It was, in fact, the ruin of the Japanese missions which forcibly called the attention of Propaganda to the imperative need of educating a native clergy to perpetuate the work of European missioners.[5] Such a clergy, however, could not be established successfully except through bishops, so Propaganda prepared to create, for the Far East, bishops who should undertake the work of establishing a native clergy.

In 1658–1660 three priests of France, François Pallu of Rouen, Pierre Lambert de La Motte, and Vincent de Meur, were selected by the Holy See for the task of organizing a foreign mission seminary and were instructed as to the type of men they should select as co-laborers. Monseigneur Pallu, consecrated Titular Bishop of Heliopolis, appealed to the young priests of France to labor with him in the East and gathered and organized some older priests to establish the seminary at Paris. In 1663, under the authorization of Propaganda and with the approval of the king, Louis XIV, this seminary was established under the rule of the newly formed *Société des Missions Étrangères*. A year later the

[3] Launay, *op. cit.*, pp. 5–7.

[4] Carey, Otis, *A History of Christianity in Japan*, pp. 175 ff., New York, 1909.

[5] *La Société des Missions Étrangères*, pp. 6–11, Paris, 1916.

foundation was solemnly confirmed by the Papal Legate, Flavio Chigi. Father Vincent de Meur was appointed first Superior of the Paris Seminary. It is noteworthy that a union was formed immediately with Bishop Laval's seminary at Quebec, by which the Paris Seminary should undertake, as one of the features of its work, the recruiting of priests for the Canadian missions. As an auxiliary to the new Society, Bishop Pallu formed, under the presidency of the Duchess d'Aiguillon, groups of devout ladies to supply material aid to the missions.[6]

By the end of the seventeenth century the Paris Foreign Mission Society had sent ninety-six missioners to the Far East.[7] This Society might well glory in its long history. Today, too, in spite of the havoc wrought by the World War, it is vigorous and zealous to continue its apostolate on the heroic scale of the past. Few societies are privileged to honor such an array in the white-robed army of the martyrs; her sons have been the joy and the holy envy of the modern apostolate.

In 1822 the Society for the Propagation of the Faith, a mission aid organization, was established at Lyons in France in answer to appeals from the Paris Seminary, impoverished as a result of the Napoleonic wars, and from Bishop Dubourg of New Orleans, Louisiana. The object of this new organization was to induce the faithful to aid the missions

[6] Launay, *op. cit.*, pp. 20–25.

[7] *La Société des Missions Étrangères*, pp. 16–17.

by prayers and alms.[8] In 1843 the Association of the Holy Childhood was established by the Bishop of Nancy to rally Christian children about the Babe of Bethlehem from their earliest years and to cultivate in their young hearts a love for the missions: the thousands of tiny castaways in heathen countries were to appeal to their prayers and alms.[9] Both of these societies spread rapidly throughout Europe and undoubtedly much of the success of our modern apostolate may be attributed to their influence, prayers, and alms.

Until the nineteenth century, France alone, among all the nations of Europe, possessed a national seminary devoted exclusively to the preparation of priests for the foreign missions. From other countries as well as France, religious orders and congregations continued to send priests to the missions, and our own land was hallowed by the blood of many. Only in the last century, however, were efforts made to induce the formation of distinctly foreign mission societies in other European countries besides France.

Belgium in 1805 entered the field with the institution of the Congregation of the Most Sacred Heart of Jesus and of Mary, more popularly known as the

[8] Hickey, Edw. J., *The Society for the Propagation of the Faith, Its Foundation, Organization and Success* (1822–1922), vol. III of the *Catholic University of America Studies in American Church History*, pp. 10 ff. Washington, 1922.

[9] Mother Mary Saint Peter, in the *Catholic Encyclopedia*, article *Holy Childhood*, vol. VI, p. 399.

Picpus Fathers.[10] Later (1863) a second society was formed at Scheut, outside of Brussels.[11] In passing it might be noted that Archbishop Spalding of Baltimore, under the patronage of the Belgian bishops, established a seminary at Louvain to recruit subjects from Belgium, Holland, and the Rhine Provinces, to help increase the number of American clergy. This seminary, incidentally, was the mother of the New York Provincial Seminary at Troy.[12]

The Oblates of Mary Immaculate were founded in 1816 by Monseigneur de Mazenod, and ten years later were approved as a Congregation by Pope Leo XII. Though not distinctly a foreign mission society, the generous response of their founder to the appeal of Bishop Bourget of Montreal to send priests to the Indian missions of the great Northwest, at a time when they could ill afford to spare any of their priests at home, placed them in the ranks of foreign mission societies. Incidentally this sacrifice was amply repaid in the notable increase of vocations to the Congregation.[13]

In Italy the Milan Foreign Mission Seminary was

[10] Dedecker, *op. cit.*, p. 71. (Father Damien, the Apostle of Molokai, was enrolled in this Society.) [11] *Ibid.*, p. 90.

[12] Shea, John Gilmary, *A History of the Catholic Church in the United States,* vol. III, p. 560, New York, 1892.

[13] Ricard, *Monseigneur de Mazenod, Évêque de Marseille, Fondateur de la Congregation des Missionaires Oblats de Marie-Immaculée* (1782–1861), pp. 297–301, Paris, 1892; Ortolan, R. P. Th., *Cent Ans d'Apostolat dans deux Hémisphéres des Oblats de Marie-Immaculée durant le Premier Siècle de leur Existence,* vol. II, pp. 7–11, Paris, 1914.

founded by Monsignor Ramazotti in 1850, and five years later the Foreign Mission Seminary of Genoa was opened. Later similar seminaries were established at Parma and Verona.[14]

In England the great Catholic reaction which followed the Oxford Movement witnessed the astonishing fact of the establishment of a Foreign Mission Seminary (1866) despite the meager number of priests in England. Indeed, it was because of the scarcity of priests in England that the English Seminary was founded. Cardinal Manning voiced this thought at the opening of Mill Hill, when he said: "It is because we have need of more men and means . . . that I am convinced that we ought to send men and means abroad."[15] In a letter to Father Henry, the Superior of Mill Hill, Cardinal Vaughan, the founder, wrote: ". . . the great English Cardinal [Wiseman] took up the founding of a Foreign Mission College in England as the fulfillment of a national duty and as a certain means of obtaining the choicest blessings of heaven for the conversion of souls in England as well as abroad."[16]

Later the Mill Hill Society opened apostolic

[14] Dedecker, *op. cit.*, p. 85; Freri, Rt. Rev. Joseph, *The Propaganda — A Sketch,* Baltimore, 1913.

[15] Letter of Cardinal Gibbons from reprint in *The Field Afar,* vol. V. (July 1911), p. 2.

[16] Extract from the letter of Cardinal Vaughan to the editor of *St. Joseph's Advocate* (Father Henry, then Superior of Mill Hill). Letter reprinted in vol. I (Jan. 1883), pp. 1 ff.; *Cf.* Snead-Cox, *Life of Cardinal Vaughan,* vol. I, p. 163, London, 1910.

schools in Holland and Austria to serve as feeders to the major seminary in England; and a similar school for the younger students of England was opened at Freshfield, near Liverpool. One of the first objectives of the Mill Hill Society was the conversion of the colored race in the United States.

Germany, though torn by numerous wars during the nineteenth century, followed the example of other countries. In 1875 Father Arnold Jansen founded the Society of the Divine Word (S. V. D.), a contribution to the cause of the missions of which any country might be proud. It is doubtful if any society has more efficient or more zealous missioners in the field than the Society of the Divine Word.[17] In 1900 an American headquarters was established at Techny, Illinois, and the work which the priests of this Society have accomplished in educating the Catholics of America to a knowledge of the foreign missions can hardly be overestimated. Nor can one pass lightly over the splendid contributions to science which its representatives have made through the scholarly work of Father Schmidt, editor of *Anthropos,* and of Father Streit in his monumental *Atlas Hierarchicus.*

Other countries followed the example which France had given, and in 1842 Ireland made provision to train young priests at All Hallows[18] for

[17] Cf. *Die Katholischen Missionen,* vol. I (Jan. 1875), pp. 1 ff.; *Our Missions,* vol. V (Jan. 1925), p. 1, Techny, Ill.

[18] Dedecker, *op. cit.,* p. 84.

the missions. These missions, however, were largely in the lands in which Irish exiles had settled. Unfortunately this generous zeal of the young Irish priests tended, at the time, to restrict their world view of the apostolate; yet it would seem that there is glory enough in their accomplishments throughout the English-speaking world. Ireland waited until the founding of the Maynooth Mission to China in 1917 before taking her place in the modern mission field, although prior to that time her children could be found in Eastern mission fields mostly as members of religious congregations.

In 1833 the United States sent its first gift for mission aid to the Society for the Propagation of the Faith. The amount was six dollars. During the seventy years which followed — till 1903 — this country contributed nearly $1,400,000, which represented about one-fifth of the amount which the United States received from the Society during the same period for the poorer missions in this country.[19] During this period the Church in the United States received considerable financial aid also from the Leopoldine Association in Austria, which was founded (1828–29) by Monsignor Rese, a former missioner in this country, and from the *Marien-Verein* in the same country.[20] The *Pius Verein* and the *Bonifacius Verein* were established in Germany

[19] Freri, Paper read at the 1904 Conference of the Catholic Missionary Union, Washington, D. C., pp. 145 ff. Records of the Conference at the Apostolic Mission House, Brookland, D. C.

[20] Hickey, *op. cit.*, p. 40.

to aid the American missions, and in Belgium an Association was formed in 1828 whose primary purpose was to gather funds for the Church in the United States.[21]

When the Holy See, in 1840, requested the Bishops of New York and Philadelphia to send missioners to Liberia to take charge of a number of Catholic negroes, who had formed the colony of New Maryland, Father Edward Barron, then President of the Philadelphia Diocesan Seminary, Pennsylvania, and Father John Kelly of New York, both natives of Ireland, volunteered their services. They were accepted and Father Barron was made Titular Bishop of Constantia and Vicar Apostolic of the two Guineas. These two apostolic men left for their mission in 1841, but Bishop Barron was compelled to return after four years, seriously impaired in health, and ended his days in Savannah, Georgia, a victim of zeal during the yellow fever epidemic.[22]

In reviewing the mission activity of the past few centuries and the noble response of the nations of Europe to the call of the ripening harvest fields in the Orient, a response that has sent multitudes of Catholic missioners — priests, Brothers, and Sisters — to every quarter of the globe, it is manifest that the accomplishments stand as striking proof that the veins of the Church are still nourished by the gener-

[21] Dedecker, *op. cit.*, p. 83.

[22] Cf. *Records of the American Catholic Historical Society*, vol. VII (1896), pp. 286–287, 365–388.

ous blood of her choicest children, the blood which has ever been and ever must be the seed of Christians.

The day star of the American Foreign Mission Movement appeared on October 21, 1896, when the archbishops of the United States formally authorized the establishment of the Society for the Propagation of the Faith in this country.[23] At the dawn of the twentieth century, however, the United States was practically a negligible quantity in the modern apostolate. It was, nevertheless, if we may use the phrase, no longer a liability in the cause and there were hopes that it could become a powerful asset.

[23] Hickey, *op. cit.*, p. 193; Cf. *Annual Report of the Society for the Propagation of the Faith in the Archdiocese of Boston*, 1903.

Chapter III

APOSTOLATE OF THE NINETEENTH CENTURY — THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN AMERICA — CONTRAST WITH EUROPE

"THE providential hour of opportunity has struck. We must be up and doing. All indications point to our great vocation as a missionary nation. To be recreant to such a high calling is to abdicate a blessed vantage ground and to undo gradually the good work which has already been accomplished in this land by the apostolic zeal of the Church's followers. Our country has already reached out beyond her boundaries and is striving to do a work of extension of American civic ideals for other peoples. Shall it be said that the Church in this land has been outstripped by the civil power under which we live?" — *Cardinal O'Connell.*[1]

The Society for the Propagation of the Faith was, in part, an answer to the needs of the Church in the

[1] *Sermons and Addresses,* vol. III, pp. 144 (Address at Chicago Missionary Congress, 1908), Boston, 1911; *First American Catholic Missionary Congress,* F. C. Kelley, p. 364, Chicago, 1909.

United States, and the first funds of the Society were sent to Bishop Dubourg of New Orleans.[2] When Bishop Flaget of Bardstown, Kentucky, made his *ad limina* visit to Rome in 1835 he was commissioned by Pope Gregory XVI to make a tour of France in the interest of the newly established Society. The American prelate spent four years in journeying throughout France and by his efforts one million francs were raised for the cause.[3]

From its beginning, the Society for the Propagation of the Faith became a Sulpician tradition, and wherever these zealous teachers conducted the training of the clergy the young priest went forth with love and admiration for the missions of the Church deeply imbedded in his heart.

A few years before the visit of Bishop Flaget, the Society sent Bishop Benedict Fenwick of Boston a gift of 8,610 francs, and the letter of thanks which the American bishop sent to the Society is strikingly similar to what we often hear voiced today by missionary bishops. After thanking the Society for the gift, Bishop Fenwick adds: "If I but had the means sufficient to build a seminary which could contain even twelve worthy students! What could I not promise to accomplish with this beginning!"[4]

Through the greater part of the nineteenth cen-

[2] Hickey, *op. cit.*, pp. 20–25.

[3] Spalding, Martin J., *Sketches of the Life, Times and Character of the Rt. Rev. Benedict Joseph Flaget, First Bishop of Louisville*, pp. 305–325, Louisville, Ky., 1852.

[4] *Annales de la Propagation de la Foi*, April, 1832, pp. 432 ff.

tury little attention was given the problem of organizing the Society for the Propagation of the Faith in the United States. With the arrival of Abbé Magnien at Baltimore, however, a powerful impulse was given to the work. While rector of Saint Mary's Seminary he was able by his advice to influence the Third Council of Baltimore (1884) to institute the Lenten Collection for the missions, the proceeds of which were to be divided between the foreign missions and the Colored and Indian missions. At this time, however, no systematic arrangement was considered and each priest was left to his own initiative. In 1891, a futile attempt was made to systematize the work, and Father Chevalier, at the request of the Central Council of the Society at Paris, was placed in charge. Discouraged undoubtedly by the slow progress of the work, Father Chevalier resigned a year later.[5]

Associated with the Abbé Magnien at Baltimore was a young French priest, Father Gabriel André, S.S., who in his youth had seriously considered joining the Paris Foreign Mission Seminary. His heart was fertile soil for the enthusiasm of the rector, and in later years, when transferred to Saint John's Seminary, Boston, he carried that enthusiasm with him. While at Baltimore, it is interesting to note,

[5] Hickey, *op. cit.*, pp. 122–125; *Very Rev. A. L. Magnien: A Memorial,* published by St. Mary's Seminary, Baltimore, 1903; *Concilii Plenarii Baltimorensis III Acta et Decreta* (p. 133), *Titulus* VIII *Cap.* II, Baltimore, 1886; *Annals of the Propagation of the Faith,* 1903, pp. 46–47.

Father André taught Father Thomas F. Price, later one of the founders of Maryknoll.

In his attempt to foster a zeal for the missions among the seminarians at Saint John's, Boston, Father André was ably seconded by one of his students, James Anthony Walsh. Together they worked in a quiet way for the missions, writing articles for the *Sacred Heart Review* and publishing correspondence which they kept up with several missioners in Japan. Except for the help they received from the sister of the young student in preparing translations and articles for the press, the two carried on their apostolate practically alone. There were few to whom they could appeal, but together they managed to support a catechist in Japan. Father André saw in the young student a love for the ideal of his own heart and he lost no opportunity to encourage it.[6]

A letter which Father André had received from a former classmate who had joined the Paris Foreign Mission Society, was given to his protégé at this time, and it seems to have made a lasting impression. The missioner had labored in a sterile field, a section in which martyrdom was practically unknown, and wrote:

" It is sixteen years since I left the seminary, with the fervor of youth and a strong desire to shed my

[6] André, G., *The Society for the Propagation of the Faith in the United States,* published in *La Croix,* Feb. 5, 1925, Feb. 12, 1925.

blood for Christ. These sixteen years have passed in hard work, with very poor results. I have accomplished little and have come to the conclusion that nothing can be done in this district until some man's blood has been spilled; and I tell you in all sincerity, as friend to friend, coldly, far from the fervor of the young apostle — that if tomorrow I were called upon to meet death for Christ and souls, I should be the happiest of men." [7]

The young student was ordained on May 20, 1892, and was at once appointed to a very busy parish in Boston. Two years later Father André was recalled to France.[8] He never lost interest in the work of his former pupil, however, and a few years after his return to his native land he unexpectedly found the opportunity to help develop further the mission spirit of American Catholics.

In the summer of 1896, Archbishop Williams of Boston arrived at Lake Lugano in Switzerland for a short vacation, accompanied by Monsignor McGinnis, one of his priests. Archbishop Williams invited Father André to spend a few days with him, and those days proved eventful for the cause of foreign missions in the United States. In a conversation with Monsignor McGinnis, Father

[7] From address of the Maryknoll Superior at the meeting of the Maryknoll Novices' Unit of the Catholic Students' Mission Crusade, Maryknoll, March 4, 1924.

[8] *Ibid.*

André spoke of the project nearest his heart — the establishment in America of the Society for the Propagation of the Faith on the same footing as organized in France. He told of his desire to present such a proposal to the Central Council at Paris, because he realized the possibilities of such a work in the United States among the millions of Catholics whose sympathies he had sensed while at Saint John's. Furthermore, he said that it was his intention to urge the Council to present the petition to the next assembly of the American archbishops.

The American priest was evidently impressed by the proposal and from Naples wrote to Father André, saying that he would willingly resign his parish, with permission of Archbishop Williams, and consecrate all his energies to the organization of the Society in the United States.

Father André then proceeded to write a report he had in mind, to be presented as soon as possible to the Central Council at Paris. Providentially at that time, Cardinal Gibbons and Bishop Foley of Detroit were in Paris, and Father André was able to persuade those two prelates to visit Dijon. There the Cardinal was received with every mark of distinction by Bishop Oury, and while there Father André made known to the Cardinal his plan as well as that of Monsignor McGinnis. The Cardinal encouraged the proposal and the report was submitted to the Council, which gave its approval and intrusted Father Monier, S.S., who was about to make a

visitation of the Sulpician seminaries in the United States, with the formal request, — the very document, it appears, which Father André had prepared.

At the October meeting of the archbishops of the United States that same year, the Paris proposal was approved and the *Society for the Propagation of the Faith* was formally established on a systematic basis in the United States.[9]

The Sulpician Fathers were given direct charge of the organization and Abbé Magnien was chosen as first Director. Father Magnien departed somewhat from the plans which Father André and Monsignor McGinnis had discussed during the previous summer, and instead of making the work known by preaching throughout the United States, adopted the plan of appointing a General Director and gradually developing the work through correspondence with the clergy of the country and by articles in various magazines. Father Granjon, later Bishop of Tucson, Arizona, was appointed first General Director.[10]

The decision of the American archbishops was approved by the Holy See, and the Cardinal Secretary of State wrote to Cardinal Gibbons expressing the satisfaction of the Holy Father, Pope Leo XIII.[11]

[9] André, *op. cit.; Annals of the Propagation of the Faith,* 1903, p. 47.

[10] *Very Rev. A. L. Magnien, A Memorial, op. cit.* André, in *Dictionnaire de Théologie Catholique,* article " Amerique (États-Unis D') Catholicisme," pp. 1073; Hickey, *op. cit.; Annals of the Propagation of the Faith,* 1903, pp. 45 ff.

[11] *Ibid.,* p. 48; *Annual Report of the Society for the Propagation of the Faith in the Archdiocese of Boston,* 1903.

Already well acquainted with the hopes of Father André, Archbishop Williams needed no urging to organize the work in his diocese. His own experience, too, had made him warmly sympathetic. As a student on his way to Saint Sulpice in Paris, he had been commissioned by his predecessor, Bishop Fitzpatrick, to bear a letter to the Society for the Propagation of the Faith, outlining the financial needs of the Boston diocese and asking for help. Archbishop Williams appointed the Reverend Doctor Joseph V. Tracy, a former professor at Saint Mary's, Baltimore, as first Diocesan Director of the Society in Boston, June, 1898. After five years of earnest, persevering work in which, considering conditions, great progress was made, Doctor Tracy was forced by poor health to resign. At the time of his withdrawal, his unit was subscribing $25,000 yearly to the Society.[12]

The Church of the United States was now turning to repay the debt it owed, — at least, materially. It is true that during the period of ninety years that followed the foundation of the Society for the Propagation of the Faith — 1822–1912 — the Church in the United States had received from the Society $6,309,214.40 for the poorer districts of this country; while in contrast it had contributed, during the

[12] Address of Maryknoll Superior, *op. cit.; The Field Afar,* vol. II (Feb. 1908), p. 11.

same period, less than half that amount to the general funds of the Society. During the last fourteen years of this period, however, — 1897–1912 — the years which marked the beginnings of the Society on a systematic basis in this country, contributions of the Church in the United States to the Society nearly doubled the amount received from the Society for the poorer districts of this country.[13] The day, too, was fast approaching when America would begin to cancel the greater debt — the spiritual — through the apostolate of her own sons and daughters.

A comparison of the foreign mission activities of the Church in the United States with those of the Catholic countries of Europe during the latter half of the nineteenth century is hardly fair. A comparison with England, however, was not only fair but a rebuke to us. The Catholic revival in England and the brilliant array of scholars who entered the Church — Newman, Manning, Faber, Ward and others — made the Church in England a new power in the intellectual field. Yet there was a greater glory parallel to this reaction, perhaps inspired by it: the establishment of an English foreign mission seminary. Under the inspired leadership of the future Cardinal Herbert Vaughan and the influence of the first Cardinal Archbishop of Westminster, Nicholas Wiseman, the Catholics of England, though few at home, dared to vision and accept their duty in the apostolate.

[13] Freri, *Society for the Propagation of the Faith*, pp. 27–29.

Yet if we were at fault, it was not through wilful negligence so much as lack of knowledge. When bishops had to appeal to Europe to secure priests for their dioceses, it was difficult to vision a duty in the distant mission field; it was not easy to recognize that the Apostles did not consider it necessary to convert Jerusalem before starting on their world mission.

But the Church in America was advancing in strength and resources. Immigration and conversions were adding numbers to its ranks, and the forethought which had established Catholic schools and colleges was now reaping its full harvest in the increasing number of vocations throughout the land. Surely Cardinal Vaughan was justified in predicting that Catholic America could never hope to continue, during its second century, that marvelous progress which had marked its first, unless it realized and fulfilled its duty to the missions. America had responded, though somewhat grudgingly, to the appeal which Cardinal Vaughan had made for funds in order to establish the Foreign Mission Seminary at Mill Hill, and he was appreciative. Yet as he journeyed in this country, noting the gigantic task which faced the Church in America, he suggested the same remedy that he had given England: *Send priests to the foreign missions.*

There were pleadings, too, from the field. Missioners, spent in the toil and heat of the day, looked to America as their hope. At times missioners came

to America to plead their cause and gather funds for their work. Usually they met with a generous response, but there was little evidence that these spasmodic incursions affected the heart of Catholic America. Where, in a rare case, a soul was touched by the plea of the missioner and desired to follow him, there was no organization to direct or prepare the applicant for such a work and the specter of the *unfitness of the American youth for the missions* remained a solemn but untested assertion.

A keen observer, even at that time, would recognize that all mission activity in the Far East, as regards our country, lay in the hands of the different sects, and the East was thereby unwittingly led to believe that the country in which the Church was really making considerable progress, was entirely Protestant.

True, "there was too much to be done at home"; but this was the fact when Christ sent His Apostles into the world. Moreover, should not the generosity which prompts foreign missions react as a blessing on the missions of the homeland? Must the young heart that pants for conquests abroad be insensible to the needs at his door, or to the sacrifices imposed on those at home by his departure? No country has done more for the missions in proportion to its Catholic population than Holland. And no land has been more blessed in its sturdy increase of faith at home. The Church in our own land could with reason look for a like return. Father Walter Elliott,

C.S.P., at this time declared that: "No section of the Catholic Church can claim to be fully equipped, or can claim a right to the favor of Providence, till it has its representatives battling against Satan in the strongholds of heathendom." [14]

It hardly need be noted that Father Elliott appreciated, as few others could, how much was still to be done at home.

[14] *The Foreign Missions,* address delivered at St. Joseph's Seminary for Colored Missions, Baltimore, 1903. Published in pamphlet form by St. Joseph's Press.

Chapter IV

AMERICAN FOREIGN MISSION WORK — FATHER JAMES A. WALSH — FORECASTS OF A FOREIGN MISSION SEMINARY

"I long to see the time when that great and vigorous Church will found a Foreign Missionary College and send hundreds of Catholic apostles over to work among the heathen. How is it that while so much is done by the American sects to propagate their opinions in the East and elsewhere, nothing is done by the Catholic Church of America?"

— *Cardinal Vaughan.*[1]

At Paris, on the morning of June 5, 1852, two young men were raised to the dignity of the priesthood. One was appointed to the Chair of Fundamental Dogma in the Seminary of Saint Sulpice in Paris; the other departed within a few months for the distant mission of Tongking, Indo-China, where, after a decade of toil in that difficult field, he shed his blood for the Master.

[1] Maryknoll Letter Files. Letter to Father Cullen of Mill Hill (then in the United States on collecting tour), Jan. 16, 1903. Reprinted in *The Field Afar*, vol. XVIII (Dec. 1924), p. 337.

The young professor of Saint Sulpice, born in Ireland, was destined to become a well-known figure in France and a leader in the education of the American clergy; his companion was to be the inspiration of the Catholic foreign mission movement in the United States. The former was the celebrated Abbé Hogan, S.S., for many years rector of Saint John's Seminary, Boston; the latter was the Blessed Théophane Vénard, beheaded for the Faith in Tongking, February 2, 1861,[2] and beatified at Rome with thirty other martyrs, mostly natives of Tongking, on May 2, 1909.[3] Abbé Hogan never lost his interest in the young martyr, whose letters he made known to the many levites over whom he exercised so strong a spiritual influence.

Nineteen years after his ordination, Abbé Hogan barely escaped massacre at the hands of the Communists in Paris, whom he dared defy even from his cell in the *Conciergerie*. He came to America in 1884 and remained until his death in 1901. As rector of the Brighton Seminary, the Abbé had occasion to allude to the young martyr and to make known his letters. Father Walsh, already mentioned above, was then a seminarian at Saint John's and became keenly interested in these letters, so

[2] Cf. *A Modern Martyr*, Preface, pp. 1 ff., Boston, 1905.

[3] Walsh, Very Rev. J. A. in the *Catholic Encyclopedia*, article "Blessed Theophane Venard," vol. XIV, pp. 623–624; *Field Afar*, vol. II (Oct. 1908), p. 7; *ibid.*, vol. III (Apr. 1909), pp. 7–9; Letter of Canon Eusebius Venard (brother of the martyr) to Father Walsh, *ibid.*, vol. III (June 1909), p. 7.

that he developed a strong devotion to the heroic missioner and in after years visited the Vénard home in France.[4]

After eleven years of parish work, Father Walsh succeeded Doctor Tracy as Diocesan Director of the Society for the Propagation of the Faith, in February, 1903,[5] and as his new position gave him a fuller appreciation of mission needs, it brought home forcibly the small part his own country was then taking in the world-wide apostolate. He learned how few English-speaking priests could be found in all the missions of the Church, and as a result began very early to think of a Seminary for Foreign Missions.

Father Walsh, not daring to hope for the establishment of a foreign mission seminary without the aid of some European society, thought that the Paris Foreign Mission Society might be induced to establish a branch in America,[6] and his disappointment was considerable when he learned that the Paris Society had refused a request already made by Archbishop Farley of New York.[7] After-events seem to have proved that it was best for the American seminary to sprout from the very soil of America.

In 1904, at the Washington Conference of the

[4] *A Modern Martyr, op. cit.;* Walsh, *In the Homes of Martyrs,* pp. 107 ff.

[5] Address of the Maryknoll Superior, *op. cit.; Field Afar,* vol. II (Feb. 1908), p. 11. [6] *Ibid.* Cf. Maryknoll Letter Files.

[7] Kress, Wm. S., *Maryknoll at Ten,* p. 3, Maryknoll, 1921.

Catholic Missionary Union, Father Walsh read a paper, *Catholic Foreign Missions,* in which he spoke of the thoughts nearest his heart:

"While conscious of the need of priests in many parts of our own country, I believe that to send some of our young men and women to more remote districts would stimulate vocations for home needs, and especially for the more remote missions of the United States." [8]

There was present at this Conference one who probably more than any other appreciated the need of priests in the United States — Father Thomas F. Price, who had toiled for years in the barren missions of [illegible] and whose name was a household word with the Catholic clergy of America.[9] Father Walsh met Father Price when the session closed and found a heart that beat in accord with his own. This was the first meeting between the two, the beginning of a friendship which ripened through correspondence and eventuated in a work of common interest to both.

As early as 1905 there were strong rumors of the establishment of a foreign mission seminary in this country. In February of that year, the Very Reverend Father Henry, Superior-General of Mill Hill, wrote to Father Walsh:

"It will be a glorious day when the great Ameri-

[8] Cf. *Records of Washington Conference of the Catholic Missionary Union,* 1904, pp. 136 ff. [9] *Ibid.,* p. 149.

can nation shall found a Catholic College for Missions to the heathen. This was, as you well know, the ardent wish of our founder, Cardinal Vaughan."

Again in September of the same year Father Henry wrote:

"I am delighted to hear the rumors about the establishment of a college for heathen and pagan missions, in the United States of America. I trust that with the blessing of God it will soon take definite form and shape. May we not hope that Cardinal Vaughan will do something 'up above' for an object which I know was very dear to his heart when he was here with us?" [10]

There was good reason for such rumors at this time, since at the retreat for the priests of the New York archdiocese, during the preceding summer, Archbishop Farley had announced such a project. His hopes, however, as then conceived, were not to be realized.

Within a few years after Father Walsh had been appointed Archdiocesan Director, the Boston unit led all dioceses of the world in contributions to the Society for the Propagation of the Faith.[11] This achievement induced an exchange of letters with Father Elliott, which reveal both the thought upper-

[10] Maryknoll Letter Files.

[11] *Annual Report of Society for the Propagation of the Faith, in the Archdiocese of Boston,* 1905.

most in the mind of Father Walsh at this time and the zeal of the Paulist missioner. Writing from Cheyenne, Wyoming, August 5, 1905, Father Elliott congratulated the Boston Director on the showing which had been made, and added:

"I know you will not 'let well enough alone', but will set us all so magnificent an example of zeal for souls united to fine organizing methods, as soon to place the Church in America where she ought to be . . . in the forefront of all Catholic missionary enterprise among the heathen. But can that be done without an American Seminary for Foreign Missions? Have the Catholics of America nothing but dollars to give for the ransom of the heathen from the slavery of Satan?" [12]

The answer of Father Walsh declares his own thoughts on this subject:

"Now as to a Seminary for Foreign Missions in the United States . . . you have touched the tender spot of my heart. I have thought of the matter often in the past year, and more than ever since my visit to Mill Hill where I have learned to revere the character of Cardinal Vaughan. Just now I tell you what you perhaps know already, that (according to a letter I have just received from New York) Archbishop Farley has expressed his intention to found a Seminary for Foreign Missions. God speed the day!" [13]

[12] Maryknoll Letter Files. [13] *Ibid.*

The fruitless efforts of Cardinal Farley at this time gave evidence of the zeal for the missions which filled his soul, and though his hopes of founding such a seminary were not to be realized, he was destined to play no small part in the establishment of one when the time appointed arrived.

While the Society for the Propagation of the Faith was giving evidence of an awakening interest in the mission cause, it was still far from being a national work. There were at this time several societies devoted to the home missions, which frequently overlapped one another in their scattered efforts to help. In 1905, the Reverend Francis C. Kelley — now Bishop of Oklahoma — then pastor of Lapeer, Michigan, suggested that all societies for the home missions be amalgamated with the Society for the Propagation of the Faith and form a single society more suitable to American needs and calculated to increase the efficiency of both home and foreign missions. Thus, he pointed out, there would be no wasted effort, and he felt certain that a combined society for home and foreign missions would appeal to every section of the country, whereas the Society for the Propagation of the Faith could hardly expect to have an appeal in some quarters. Doctor Kelley planned to have all mission monies gathered into a lump sum, of which a stated amount (one-fourth was mentioned) would be given

to the Society for the Propagation of the Faith, while the remainder would be distributed to the home missions through the archbishops of this country. He anticipated that the seventy-five — twenty-five ratio would in time be increased on the side of the foreign mission funds as needs at home should lessen.[14]

The plans of Doctor Kelley were large in promise, and it is difficult now to gauge just what might have been accomplished had the proposed amalgamation of these societies been realized. It seems as if such a plan held untold possibilities for deepening the mission spirit of the country; moreover, as conceived by Doctor Kelley, it would not have endangered the autonomy of the Society for the Propagation of the Faith, while it would have made that Society more national than it was.

Before final action was taken, Doctor Kelley came East to interview Father Walsh, the only one of the Directors of the Society who was in any way favorable to the proposed project. At the Washington Conference of the Catholic Missionary Union in 1904, Father Walsh had in fact already suggested an organization of all mission societies.[15] Doctor Kelley found Father Walsh a strong supporter of his plans and willing to urge the other Directors to consider the prospect of uniting all forces. The others, however, could not see the advan-

[14] Cf. *Ecclesiastical Review* (June 1905), pp. 585 ff.; *ibid.* (Oct. 1905), pp. 329–347.

[15] *Records of Washington Conference*, 1904, pp. 149 ff.

tage of such a union, as they feared that the autonomy of the Society would be destroyed and that it would be committed to a venture that seemed visionary and impracticable.[16] Doctor Kelley was forced to abandon his original plans and work out the problem of the home missions alone. At the spring meeting of the archbishops (1906) his later plans were approved and he proceeded to organize the *Catholic Church Extension Society,* independent of any other.[17]

After Doctor Kelley's hopes had failed to materialize, Father Walsh outlined a plan for a national organization that would unite all home and foreign mission enterprises in this country. There were to be, according to the plan, two main divisions of beneficiaries of this organization: (a) the home missions, viz., poor districts, Negro, Indian, and non-Catholic missions, also immigrants; and (b) the foreign missions, to include all heathen, heretical or schismatical peoples. The proposed organization would be centralized in Washington under a National Secretary, but each ecclesiastical province would have at least one director. The Society for the Propagation of the Faith would be the basis of operations in each province, and a magazine, with different departments for the various mission activities of the organization, would be issued. Dues

[16] Maryknoll Letter Files.

[17] Kelley, Rt. Rev. Francis C., *The Story of Extension,* p. 45, Chicago, 1922.

from this organization would go to the Society for the Propagation of the Faith, either here or in Europe, and then be redisbursed.[18] This plan was placed in the hands of several influential prelates and priests, but, like that of Doctor Kelley, it failed to elicit any practical response.[19]

In the meantime, Father Elliott was urging Father Walsh to start a foreign mission seminary and evidently was making an impression. In a letter written by Father Walsh to Father Henry, January, 1906, we read:

"Father Elliott, the Paulist . . . wants every priest and seminarian in the country to read the life of Vénard. He also wishes me to start a Seminary for Foreign Missions, and this is his second attack. If he keeps it up I shall have to go over to Mill Hill again and be schooled." [20]

At the Third Washington Conference of the Catholic Missionary Union (1906), Father Walsh read a paper, *The Foreign Missions and Their Needs,* in which he called attention to the great number of French missioners in the field. This declara-

[18] Maryknoll Letter Files.

[19] Almost a score of years later, at the fall meeting of the bishops, September 26, 1924, the American Board of Catholic Missions was established. All societies were left intact, but funds collected through the A. B. C. M. are to be divided between the International Committee in Rome and the Home Missions — division to be made on a sixty-forty ratio in favor of the Committee in Rome.

[20] Maryknoll Letter Files.

tion brought out the following interesting observation from Father Elliott: "How could France have been the great missionary country she has been if she had no training houses?" Father Elliott then suggested that the Society for the Propagation of the Faith divert its resources for one year to build and equip a foreign mission seminary for this country.[21] His suggestion could not, of course, be adopted, as the Society for the Propagation of the Faith gives no aid in any way toward the support of such foundations. Its collections are applied only to missioners on the field, to whom it had been able to grant hardly enough for living expenses.

Yet it was heartening to hear this suggestion from the veteran missioner, and it seemed as though Providence intended that such an institution should germinate, sprout, and flourish wholly from American soil and be nourished entirely by the charity of Catholic America. To America the appeal must be made, and a willing response would come if Catholic America could realize its duty. Making that duty known was the immediate apostolate.

That same year Father Walsh, accompanied by Doctor Tracy, his predecessor, went to France in the hope of making a better arrangement for the distribution of the funds allocated to the United States by the Society for the Propagation of the

[21] *Records of Washington Conference,* 1906, pp. 51–64. Published in pamphlet form as *The Mission Movement in America, Being the Mind of the Missionaries assembled in the Third Washington Conference,* International Catholic Truth Society.

Faith, calling attention to the exceptional conditions which existed here and the need of more support for the needy missions of this country.[22] The journey bore no result in its immediate objective, but it afforded Father Walsh an opportunity of drawing closer to the source of his own inspiration, the martyrs of the Paris Foreign Mission Seminary.[23] He visited the birthplaces of some and has left an interesting record of his impressions in the first editions of *The Field Afar,* later reprinted in a recent publication, *In the Homes of Martyrs.*

The proposal to establish a foreign mission seminary became, as time passed, more and more pressing. We read in the 1907 Report of the Society for the Propagation of the Faith in Boston, the following interesting note:

"While the missionary spirit which is developing in the Archdiocese must inevitably produce vocations for foreign lands, the call has not yet manifested itself clearly in any individual. Yet already, no fewer than nine young men and women have seriously approached the director on this sacred subject.

"The complaint is made that in these days it is hard to secure priests for the more remote and poorer dioceses of the United States. We believe that this difficulty might disappear if we could hold before our youth examples of their fellows who had

[22] Maryknoll Letter Files.
[23] Walsh, *In the Homes of Martyrs,* p. 15.

cheerfully ' gone the whole way ' out into the wilderness of this earth in search for souls. The comparison between a missionary, self-exiled for life among strange peoples, and the most self-denying priest in our poorest dioceses, would make the latter's burden seem lighter. . . ." [24]

[24] *Annual Report of the Society for the Propagation of the Faith in the Archdiocese of Boston*, 1907, p. 8.

Chapter V

THE CATHOLIC FOREIGN MISSION BUREAU — LITERARY PROPAGANDA — "THE FIELD AFAR" — FATHER PRICE

IN the Middle Ages it was necessary for an Urban II, a Saint Bernard, or a Peter the Hermit to go about preaching the duty of the Crusades; but in our day, the day of the printed word, another method was needed, not indeed to supplant preaching but to act as a faithful ally. Where the preacher would speak, thrill the heart, and pass on, the written word would remain, carrying its message into the quiet of the home circle as a constant urge. To arouse and sustain among American Catholics interest in the foreign missions, it was necessary to launch a literary propaganda, and a periodical that should treat of the missions in an interesting manner was the best channel for such an effort.

Shortly after taking up the office of Diocesan Director, Father Walsh called the attention of the National Director to the need of such a periodical to supplement, if not to supplant, the then uninteresting and unattractive *Annals*.[1] The suggestion met with no definite response, and on his return

[1] Maryknoll Letter Files.

from Europe in 1906, Father Walsh endeavored to supply the need, at least for New England.

On the afternoon of the feast of Saint Francis of Assisi (October 4, 1906) he brought together three priests in Boston. Two, Father James F. Stanton and Father John I. Lane, belonged to the Boston archdiocese; the third, Father Joseph Bruneau, S.S., was then teaching at the Boston archdiocesan seminary. They, with Father Walsh, formed the *Catholic Foreign Mission Bureau* and proposed to organize a literary propaganda "to deepen and widen the mission spirit in the United States and ultimately to establish a Foreign Mission Seminary". As a means to this end a bi-monthly review was to be issued, which would publish items of mission interest.

It might be interesting to note — for it sounds prophetical — that originally the little group of four took the name of *The Catholic Foreign Mission Society*. To avoid useless inquiry, however, *Bureau* was substituted for *Society* and headquarters were established at the Boston office of the Society for the Propagation of the Faith. Archbishop Williams authorized the publication and, some months before his death, referring to the hope of establishing a Foreign Mission Seminary, said with conviction: "That will come!" [2]

The first number of the review, *The Field Afar*,

[2] Maryknoll Letter Files — *Minutes of Meeting — The Field Afar*, vol. V. (July 1911), p. 2.

appeared in January, 1907, and began at once to have an effect on the country at large. Previously, Father Walsh had tried to stimulate interest through a column which he conducted in the *Boston Pilot,* and through the *Sacred Heart Review,* to both of which papers he continued to contribute.[3]

Four years later, when the *Catholic Foreign Mission Society of America* was established, *The Field Afar* became the official publication of the Society.[4] In 1914 it became a monthly magazine.

The first issue of the magazine was a challenge to the indifference of Catholic America toward the foreign missions. A comment in one of the Boston "dailies", which referred to the departure of *seven* Presbyterian missionaries from Boston, on their way to India, was the occasion of the following editorial in *The Field Afar:*

"The Christianity of America has been too long represented in the foreign missions by Protestants, and the time has surely come when we Catholics of the United States should enter upon our task among people who are ours by the inheritance of Jesus Christ.

"With a full knowledge and appreciation of the religious needs about us, we cannot expunge from the Bible, or tear from our hearts, the command of Christ, 'Going teach all nations.' We cannot dispel Saint Paul's vision of the man in Macedonia, stand-

[3] *Ibid.*
[4] *Ibid.*

ing and beseeching him, saying 'Pass over to Macedonia and help us'! We cannot listen with indifference to the burning letters of priests and sisters writing today from the fields afar of their poverty. Individually we may not be in a position to go with Saint Paul 'immediately into Macedonia, being assured that God has called us to preach the Gospel to them' . . . but we can encourage one who does. May we live to read in some future edition of the daily papers: 'Seven Catholic missionaries on their way to Eastern Asia left Boston today'! "[5]

Though foreign missions were novel to the United States, there was, as an asset, the missionary nature of the Church universal. All the warmth of the Catholic heart was present and needed but a little help to make it glow: the Catholics of America needed only to be informed of the missions, to effect hopeful results for the cause, and this was the primary object of the four heralds who had united their powers in the Catholic Foreign Mission Bureau.

The little group bent to its task hopefully. Aided by the publications of the Society of the Divine Word, they sounded the trumpet call which was to urge America to its duty. It was a duty, and how strikingly one of our own Cardinals expressed it a few years later at the Second Catholic Missionary Congress at Boston:

"If ever obligation rested upon a country to work

[5] *The Field Afar*, vol. I (Jan.-Feb. 1907), p. 2.

widely and largely for the salvation of souls, surely that solemn obligation rests upon the Church of America!

"Our continent has been hallowed, from the Canadian snows to the tropical luxuriance of Mexico, with the blood of martyred missionaries, who gave the red tide of their heart's blood that Christ might reign in this broad land. We are the heirs of the labors and sacrifices of unnumbered saints and heroes. Our story is as proud and as thrilling as that of any page in the long annals of the Church's triumphs. We are the children of men and women, themselves the descendants of martyrs, who crossed the broad Atlantic that they might find freedom for the exercise of their faith as well as opportunity for the development of their talents."[6]

While the cause was advancing in Boston, Father Price was continuing his labors in the sand hills of North Carolina. There his energetic activities in the press apostolate (he had founded, and was at that time editing the magazine, *Truth,* as an ally to his work as a missioner) and his keen realization of the needs at home, did not dim his vision of other and more distant fields. The difficulties of the southern missions and the great need of priests turned his

[6] O'Connell, Cardinal, *Sermons and Addresses,* vol. IV, pp. 145–146 (Address at the *Second Catholic Missionary Congress,* Oct. 9, 1913), Boston, 1915; *The Great American Catholic Missionary Congresses: Boston-Chicago,* edited by Very Rev. F. C. Kelley, p. 26, Chicago, 1914.

thoughts to the foreign missions as the one hope to bring about effectively the conversion of America. In June, 1909, following an article which appeared in *Truth,* expressing this view, Father Walsh wrote to Father Price:

"I cannot tell you how glad I am to read your lines and to feel that your apostolic heart has enabled you to put your finger on the one lever that can raise the Church of the United States to the plane of highest activities, and guarantee her continued and increasing success. . . ." [7]

The hour which was to mark the establishment of a foreign mission seminary in the United States was approaching rapidly.

We note that in a letter to Father Paolo Manna of the Milan Foreign Mission Seminary (October 8, 1910), Father Walsh writes in a new strain:

"In a postscript to your letter you refer to the opening of an American Foreign Mission Seminary. I do not know that anything immediate will be done, but I feel that the spirit is rising in this country and that it must create such before long." [8]

The spirit was rising. In portions of the country there were conditions which imperatively demanded the attention of the more favored centers of Catholic America, but it was evident, nevertheless, that

[7] Maryknoll Letter Files.
[8] *Ibid.*

we were no longer altogether a mission country and were about to begin our apostolate abroad. In the letter to Father Manna, Father Walsh thought of the seminary no more as a distant possibility, but as something that *must come before long*. The reason for this new confidence might be explained by an event which happened, a month earlier, at the Eucharistic Congress at Montreal.

Chapter VI

THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA — APPROVAL OF THE HIERARCHY — PERMISSION FROM PROPAGANDA — FINDING A HOME

"THE Roman Catholic Church of the United States was already adorned with the purple of her cardinals, the virtues of her bishops and priests, her prosperous religious orders, and her numerous congregations. She was famous among the Churches of the world, but her greatness was not complete yet; she had no shelter for the young priests who aspired to go and preach to the heathen in the field afar.

"But now a Foreign Mission Seminary has been founded and very soon we shall see American priests starting from Maryknoll . . . to bring light to those who sit in darkness. . . ."

— Msgr. J. M. Merel, V. Ap. of Canton.[1]

By the merest chance it would seem, Father Walsh met Father Price in Montreal at the Eucharistic Congress (September, 1910).[2] Since their first meeting at Washington six years earlier, the two

[1] Maryknoll Letter Files. [2] *Maryknoll Chronicle.*

priests had been occasionally in communication and each, it appears, had in mind, unknown to the other, the need of a foreign mission seminary. This chance meeting at Montreal was the beginning of a definite plan of action, for the thought — inspiration, probably — then came to Father Walsh that the time was opportune to unite their forces and proceed at once through the preliminaries necessary for the organization of such a work.[3]

Father Price went to Boston some time after the Congress and interviewed Archbishop O'Connell, a former classmate. On this occasion Father Price outlined the plans which he and Father Walsh had discussed and found the archbishop most responsive to the prospect and willing to release Father Walsh for the work. At the time, both Father Price and Father Walsh considered that the new seminary, as a national enterprise, should be established at Washington, near the Catholic University of America. The archbishop, however, thought it would be better to start in the north, that section being richer in vocations and resources. Encouraged by this interview, Father Price went to Baltimore and consulted Cardinal Gibbons, who advised him to discuss the matter with the Apostolic Delegate, Archbishop Diomede Falconio. The Delegate advised that, as it was a question of an institution of national scope,

[3] Kress, *op. cit.*, p. 6; *Father Price of Maryknoll* (by a priest of Maryknoll), p. 45; *The Field Afar,* vol. V (June-July, 1911), p. 2.

the matter should be brought before the hierarchy of the United States for approval.[4]

On March 25, 1911, Cardinal Gibbons addressed a letter to the archbishops of the United States, outlining the plan of the two founders, urging the need of a foreign mission seminary, and pleading for coöperation in the new venture. His Eminence suggested that the archbishops confer with the bishops of their respective provinces and be ready to take action in the matter at their next meeting, to be held in April. Cardinal Gibbons on this occasion wrote:

"The priests of the United States number more than seventeen thousand, but I am informed there are hardly sixteen on the foreign missions. This fact recalls a warning which the late Cardinal Vaughan gave, in a kindly, brotherly letter to me twenty years ago, urging us American Catholics not to delay participation in foreign missions, LEST OUR OWN FAITH SHOULD SUFFER." [5]

The Cardinal likewise called attention to the fact that in recent years some progress had been made, but that we had really only begun. In outlining the proposed plan he made it clear that the new seminary would necessarily be free from any diocese and would be directly under Propaganda, as were the

[4] Diary of Father Walsh (included in the *Maryknoll Chronicle*).

[5] Maryknoll Letter Files.

Paris, London (Mill Hill), and other such seminaries in Europe. He added:

"It would be national in character, organized and sustained by priests of the United States, guided of course by the best traditions of similar institutions abroad. It would appeal to young men raised in this country. . . ."[6]

Cardinal Gibbons further recommended that the work should be started on a small scale near some established House of Catholic Philosophy and Theology, and that a permanent site should be selected some distance from city life, where the founders would gradually secure their own professors and develop an exclusively apostolic spirit. This site, however, should be reasonably convenient to the more populous Catholic zones, near the states where a knowledge of the foreign missions had been cultivated to some extent at the time. It was foreseen that apostolic schools would be needed later to serve as feeders for the major seminary.[7]

As the time approached for the spring meeting of the archbishops, Father Walsh received a number of letters from Sisters who were deeply interested in the cause. The assurance of their suffrages must have been heartening, as the letters indicate that in some places there was to be continuous adoration through the day of the archbishops' meeting, and

[6] *Ibid.*
[7] *Ibid.*

where other duties made such a service impossible an offering was made of the day's labor.[8]

The archbishops, having conferred previously with their suffragans in accordance with the plan of Cardinal Gibbons, met in Washington, April 27, 1911, and voicing the wishes of the entire hierarchy, unanimously passed these resolutions:

"We heartily approve the establishment of an American Seminary for Foreign Missions as outlined in the letter sent by His Eminence Cardinal Gibbons to the Archbishops.

"We warmly commend to the Holy Father the two priests mentioned as organizers of this seminary, and we instruct them to proceed to Rome without delay, for the purpose of securing all necessary authorization and direction from Propaganda for the proposed work."[9]

Neither Father Walsh nor Father Price was present at the meeting, but a telegram from Father Price notified Father Walsh of the happy result. Immediately after the meeting, Father Price returned to [illegible] and from there wrote a letter to Father Walsh — more, a pean of triumph — speaking of the meeting and the hearty response which the proposal received from the archbishops.[10]

[8] *Ibid.*
[9] *The Field Afar*, vol. V (June-July, 1911), p. 2.
[10] Letter and telegram in Maryknoll Letter Files.

Events followed rapidly. The two organizers left Boston for Europe on May 30, 1911, and did not return until the late summer. They took advantage of their opportunity to visit foreign mission seminaries and apostolic colleges in England and on the Continent, and made a summary study of methods and rules of these institutions. They arrived in Rome on June 19, and between that date and June 29 had several interviews with Monsignor, later Cardinal, Laurenti and the late Cardinal Gotti, then Cardinal Prefect of Propaganda. On the feast of Saints Peter and Paul (June 29, 1911) with the kindly help of Doctor Schut of Mill Hill, they were able to present their formal petition for authorization and a detailed outline of their proposed operations, to the Cardinal Prefect. Cardinal Gotti at once formally authorized them to begin their work, to purchase property, and to appeal for students. For the present the founders were to conduct the Society jointly under the bishop in whose diocese they should begin their work; later, when they should be in a position to have a council and hold an election, they were to communicate with Propaganda; in the meantime they were to keep Propaganda informed of their progress. They then received the blessing of the Cardinal Prefect and made arrangements for an audience with the Holy Father, Pius X.

On the following day, they were graciously received by the Successor of Saint Peter and knelt

before that saintly Pontiff to receive his blessing for themselves, their project, and its benefactors.

The two priests then went into consultation to decide upon the legal title of the new Society. They agreed on THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA: *Catholic,* to distinguish it from all sectarian societies; *Foreign,* lest it be confused with home mission societies; and *of America* because it was the only society of that nature set on foot through the official sanction of the American hierarchy. Then, too, the phrase was necessary to distinguish it from all European societies of a like purpose. This title met with the instant approval of Cardinal Gibbons.[11]

After all matters relative to the Society were settled in Rome, Father Walsh continued his study of European foreign mission institutions, while Father Price fulfilled a long-cherished desire for a retreat at Lourdes.[12] He had a tender devotion to The Immaculate Conception, and this devotion found a striking expression in his added love for the hallowed spot and for Bernadette Soubirous, the child to whom The Immaculate Conception had appeared. Nothing pleased this holy priest more than to be addressed as *Father Bernadette.*

In September the founders returned to America and at once sought a permanent home for the new Society. Father Price still had some hope of be-

[11] Diary of Father Walsh, *Maryknoll Chronicle.*
[12] *Ibid.*

ginning the seminary at his home in Nazareth, [illegible], where he held sufficient buildings and land — his orphanage — to answer the immediate needs of the Society.[13] After a thorough study of distances and the census, however, it was realized that within a four-hundred-mile radius of New York City there were seven and one-half million Catholics. The founders therefore wrote to the hierarchy expressing the wish to establish their site within fifty miles of that metropolis. Archbishop Farley expressed his pleasure at the opportunity of receiving the Society into his diocese. Bishop Hoban of Scranton was especially anxious to welcome the Society and readily agreed to the prospect of establishing an apostolic college in his diocese at a later date. Finally, after a conference with Archbishop Farley, the Society was welcomed to New York, October 13, 1911. A letter was sent to the hierarchy explaining the choice of Hawthorne as a definite site.[14]

It must have strengthened the hearts of the founders at this time to receive evidences of encouragement, confidence, and sincere good will from many in the hierarchy, from the Catholic press of Europe and America, from the foreign mission seminaries of Europe, and above all from numbers of missioners in the distant harvest fields.[15]

[13] Maryknoll Letter Files.

[14] *Maryknoll Chronicle.*

[15] Maryknoll Letter Files. Cf. *Field Afar,* vol. V (Oct.-Nov. 1911), pp. 2–4; *ibid.* (Dec. 1911), pp. 2, 11; *ibid.,* vol. VI (Apr.-May, 1912), pp. 2–4; (June-July), pp. 3–4.

On the occasion of the approval of the hierarchy, Father Alexander P. Doyle, C. S. P., wrote the following striking notice:

"It is full time for the American missionary to get into the foreign field. Because of the dearth of the Catholic foreign missionaries of the United States, America is rated as a non-Catholic power in the Far East, and the power and influence of the Catholic body within the United States goes for naught. There is still another reason why this project should be encouraged. It is said by men of large outlook, and it is true, that the dearth of vocations to the priesthood in this country will be largely overcome when we extend a helping hand to the foreign field. . . ." [16]

Probably more than any other, if we except possibly Father Price, Father Elliott, and Doctor Francis C. Kelley, the writer of those words, up to the time of his death, had the keenest insight into the needs of America through his long association with the Catholic Missionary Union, of which he was president.

The hour had struck for America's apostolate to begin and the country was rising perceptibly to its duty. As Director of the Society for the Propagation of the Faith in Boston, Father Walsh had made that section a stronghold for the cause. In New York the work had received a strong impetus

[16] *The Missionary* (June 1911), vol. XXVI.

through the labors of the National Director of the Society, Monsignor Joseph Freri, and the Archdiocesan Director, Reverend John J. Dunn, whose coöperation in the work Father Walsh had secured in 1904, at which time Father Dunn was a curate in the parish of Saint John the Evangelist in New York City.[17] It was especially to be noted, too, that the religious orders and congregations, especially the Franciscans, Jesuits, Brothers of Mary, Society of the Divine Word, and Congregation of the Holy Cross, "were pointing to their American subjects the pathway to the heathen apostolate". Individual priests, too, could be found who through the years had been praying for the realization of such a work and could now rejoice in its beginnings.[18]

[17] Maryknoll Letter Files.

[18] *The Field Afar*, vol. V (June-July, 1911), p. 2.

Chapter VII

EARLY DAYS AT HAWTHORNE — THE DOMINICAN FATHERS — THE SECRETARIES — FIRST STUDENTS — HOME

"IT has been our Bethlehem which we entered in the bleak December of 1911. Our Nazareth will doubtless be elsewhere, but Bethlehem will never be forgotten. . . ." [1]

Hawthorne — named after the celebrated author, whose daughter, a Catholic nun, conducted a cancer hospital nearby — seemed an ideal spot to establish the proposed seminary and headquarters of the new Society. On the Harlem division of the New York Central Railroad, about twenty-nine miles from the Grand Central Station (New York City) and near the Connecticut border, within easy reach but withal removed sufficiently from the distractions of the city, this little village fulfilled every specification of the hierarchy; nestling quietly in the heart of beautiful Westchester hills, it seemed to satisfy the desires of the founders and promised well as a permanent home.

[1] *The Field Afar*, vol. VI (Aug.-Sept., 1912), p. 5.

The strangers arrived at Hawthorne on the evening of October 20, 1911. Fortunately a community of Dominican Fathers — themselves exiles from France — had kindly insisted that they make the home of the Dominicans their headquarters until they could secure a house of their own.

"Father Cothonay, formerly a missioner in Tongking, was a most considerate host and his assistants were like brothers. . . ."[2]

The immediate problems to be faced were to house without delay three priests — the founders and Father John I. Lane who had been allowed by Archbishop O'Connell to assist in the new project; three or four secretaries, who were to take care of all the clerical work incidental to the publication and mailing of *The Field Afar* and the appeals of the Society; and a *Field Afar* Office where the endless equipment of a magazine office, including card indices, typewriting machines, multigraphs, and so forth, might be installed.[3] There was little money on hand at this time; in fact, what funds were left after the expenses incidental to organization were paid, went to defray the cost of a campaign of prayer for the new work, circulars being sent to all religious communities in the land to enlist their prayers.[4]

Securing the needed accommodations was difficult and at times undoubtedly discouraging. Yet we

[2] *Ibid.* (Feb.-March), p. 7. [3] *Ibid.*
[4] Circular in Maryknoll Letter Files.

catch a glimpse of an optimism born of faith and confidence:

"We are laying the foundations — not of stone. As yet we have no land, nor money to buy what we would need for the future. This does not worry us, however.

"We are just now organizing our forces, and have had a somewhat trying time getting under cover, moving into three small rented houses. . . ." [5]

A cottage was hired immediately for some clerical helpers who were to lend their services to the cause, but it was not until the middle of January, 1912, that the three priests moved into a rented house made ready for them. There was neither food nor water. The heating system seemed to have no intention of competing with zero weather, and as they had no oil for the lamps, heat and light for the first days were furnished by candles. Father Lane remained at Hawthorne during that first winter and, considering his normal health, bore up surprisingly well under conditions which would have taxed the endurance of a stronger man. Father Walsh made a number of trips to Boston in order to edit *The Field Afar,* which continued to be printed there for some time. Father Price toured the Eastern States pleading for help and making friends everywhere for the Society.[6] Monsignor John J. Dunn

[5] *The Field Afar,* vol. VI (Feb.-Mar. 1912), p. 7.
[6] *Maryknoll Chronicle,* pp. 95 ff.

requested aid for the new community in the New York diocesan weekly, and the editor of the Providence diocesan weekly did likewise.[7]

Three clerical workers had been housed and were ready, if called upon, freely and gladly to devote their lives to the cause. In this group of pioneers were Miss Mary Louise Wholean, a graduate of Wellesley College, later known as Sister Mary Xavier, and Miss Sara Sullivan, for some years secretary at the Harvard Medical School, known now as Sister Mary Teresa. The little band, the nucleus of the Maryknoll Sisters, ". . . arrived at Hawthorne, three in number, like the Wise Men on the eve of Epiphany. A supply of bread was to have greeted them, but tradesmen in Hawthorne have no idea of time — and threatened starvation brought home the familiar headline, *Famine in China.*"[8] Father Price on this occasion made the rounds of the village and in his own way, born of many a like situation in [illegible], secured a sufficient supply of eatables.[9]

There were many trials to be borne during that first winter at Hawthorne. The house in which the three priests were quartered, had been repaired for them, but scarcely a day passed without trouble of some sort with the water or heating systems. It was difficult to secure help and on one occasion

[7] *The Field Afar,* vol. VI (Feb.-Mar., 1912), pp. 14 ff.
[8] *Ibid.,* p. 7; Kress, *op. cit.,* p. 10.
[9] *The Field Afar, ibid.*

Father Walsh was compelled to turn his hand to culinary art, while Father Price stroked the furnace, trying to secure some heat from old magazines — not *The Field Afar*. Father Lane, rheumatism to the contrary notwithstanding, manned the pump which furnished the occasional water supply. Added to these difficulties, and a cause for real concern, was the illness of two of the secretaries, which not only handicapped the progress of the work but gave considerable anxiety to Father Walsh.[10]

Shortly after the arrival at Hawthorne, the name *Maryknoll* began to appear in *The Field Afar* and other printed matter of the Society. Many inquiries brought out the explanation that —

"*Maryknoll* is not our Post Office. It is rather the title of a dream which we hope will, before long, be realized.

"*Maryknoll* will be, to speak more clearly, the name of the knoll on which we shall locate permanently our Seminary building — will be, with God's help and blessing, the name of our future estate. . . ." [11]

From the start Father Price had insisted that his co-founder be the first Superior of the Society. His one desire, at this time, was to see the Society solidly

[10] *Maryknoll Chronicle*, pp. 96–107.
[11] *The Field Afar*, vol. VI (Apr.-May 1912), p. 6.

established and then to withdraw entirely. From his earliest years as a priest he had wished to join a religious community and lead a more hidden life, and he hoped to satisfy that longing as soon as the Society could spare him. Yet to his death he was needed, and when the time came he was as eager as any to go to the missions. Cardinal Farley was in entire accord with an arrangement which would constitute Father Walsh as Superior, so the matter was readily concluded.[12]

On April 18 of that year the three cardinals of the United States — Cardinal Gibbons of Baltimore, Cardinal Farley of New York, and Cardinal O'Connell of Boston — in the name of the archbishops assembled in Washington, issued a letter of commendation to the bishops, priests and laity of the United States, in which they noted that the Catholic Foreign Mission Seminary was preparing to receive students the coming fall. The letter called attention to the fact that the new work was a national one, authorized by the American hierarchy and approved by the Sovereign Pontiff, and urged "with insistence" that a whole-hearted coöperation be given the founders. The letter declared, moreover, that:

"We need more priests here, but 'the arm of God is not shortened' and we believe that the sacrifice of self-exiled American youth will arouse extra vocations for our own country.

"We believe that this Seminary will be a distinct

[12] *Maryknoll Chronicle*, p. 136.

help to our clergy and laity, keeping before us all the sublime ideal of the apostolate. In an age when material comforts are fast running towards luxury, it is well to strike this note of whole-hearted immolation for Christ and for souls.

"Other countries, not so well off as we, are already far ahead of us in this work for the heathen." [13]

On April 30, 1912, the Society was formally incorporated under the seal of New York State. The incorporators, in addition to the two founders, were: His Eminence Cardinal Farley; Monsignor Patrick J. Hayes, Chancellor of the Archdiocese of New York (the present Cardinal-Archbishop); Monsignor John J. Dunn, Director of the Society for the Propagation of the Faith in the New York archdiocese (present Auxiliary Bishop of New York); Honorable Victor J. Dowling of the Appellate Court of New York; Major John F. O'Rourke; and Michael Maginnis.[14]

During the winter and early spring several visits were made by prospective students. The first to call was Joseph Cassidy, a sophomore at Holy Cross College, Worcester, Massachusetts, who visited Hawthorne, December 1, 1911.[15] Daniel L. McShane, a

[13] *The Field Afar,* vol. VI (June-July, 1912), p. 3.

[14] *The Field Afar,* vol. VI (April-May, 1912), p. 6.

[15] *Maryknoll Chronicle,* p. 93. (He did not enroll as a student, but joined the Society as a priest three years after his ordination, September, 1921. He is at present in the Maryknoll Mission in Korea.)

seminarian from Saint Mary's, Baltimore and a native of Indiana, called to inquire about admission (February 3, 1912). Some time later (March 28) two seniors from Cathedral College, New York City — Francis X. Ford of Brooklyn and Alphonse S. Vogel of New York City — made personal application.[16] It is interesting to note that two of these first applicants attributed their desire to enlist in the cause to the reading of the letters of Blessed Theophane Vénard.[17] In the spring of the year, James E. Walsh of Cumberland, Maryland, William F. O'Shea of Hoboken, New Jersey, and a young man from Buffalo, New York, applied for admission. The arrival of Ernst Höllger from Austria at the end of March did much to relieve the priests of worry about the upkeep of the house. Mr. Höllger had been a student at Mill Hill, but a breakdown in health had forced him to discontinue his studies and take up manual work.[18]

During this first year at Hawthorne, communications ranging from requests for information to formal application for admission, were received to the number of fifty-two. Of these, thirty-two were men, of whom four were priests, and twenty were women.[19] In contrast, there were six students and

[16] *Ibid.*, pp. 107, 132, 135, 149, 154.

[17] *The Field Afar,* vol. VI (Feb.-Mar., 1912), p. 2.

[18] *Op. cit.*, p. 5; *Maryknoll Chronicle,* p. 132. (He was able later to continue his studies for the priesthood and was ordained for a western diocese. He died a few years after ordination.)

[19] *The Field Afar,* vol. VI (Feb.-Mar. 1912), p. 7.

three Brothers enrolled when the Seminary opened in the following September. This indicated, nevertheless, that the spirit of the missions was present.

The nearby property of the Salesian Fathers, Columbus College, was considered as a seminary site, but with the passing of the winter and spring of 1912 all desire to secure it vanished.[20] The opening of the Seminary was scheduled for September, and the nearness of that date made it imperative to secure property at once. Many a "foraging party" scoured the lower Hudson Valley during the late spring and early summer, in the hope of securing a desirable location. Finally, on July 10, an attempt was made to purchase a piece of property in Pocantico Hills, New York, not far from the Novitiate of the Christian Brothers and adjoining the Rockefeller estate; but it seems that the desired land adjoined the Rockefeller estate too closely, for although the Society drew up an agreement with the owner and deposited money to bind the bargain, an agent of the oil magnate offered a larger figure and induced the owner to sell the property to Rockefeller. This brought the Society into its first legal conflict.[21] After nearly two years of litigation, the matter was finally settled out of court and the Society was paid damages which netted about eight thousand dollars.[22]

[20] *Maryknoll Chronicle,* pp. 105–167 *passim.*

[21] *Op. cit.,* pp. 177–180; *The Field Afar,* vol. VI (Oct.-Nov. 1912), p. 2.

[22] Kress, *op. cit.,* p. 10. *The Field Afar,* vol. VI (Aug.-Sept. 1912), pp. 2–3; (Oct.-Nov.), pp. 2–3; vol. IX (Oct. 1915), p. 156.

The loss of this site was a disappointment at the time, but in reality proved a blessing. During July and August — the opening of the Seminary was now a matter of weeks — a frantic search was made to secure at least a good temporary site until the conflict with the Rockefeller estate could be settled. On the eve of the feast of the Assumption, Father Walsh negotiated for a property just north of the town of Ossining, New York, which appeared to be an ideal site. Three days later this purchase was effected and Maryknoll at last had "a place in the sun". The Maryknoll Chronicler tells the story:

"August 17, 1912 — Famous ride in P.M. Left at 5 P.M. in auto. Real estate agents, lawyer, and Father Walsh. Went to Briarcliff Lodge. It was discovered today that a rich young woman is after the property. Mr. L., the owner, wanted to hold it over until Tuesday (August 20); then to make it an option until Monday; finally came to an agreement. While signing, Mr. L. asked if the party had heard of Mr. Rockefeller and "the priest".[23]

The selection was a very happy one. On *Sunset Hill,* not quite two miles from the Ossining New York Central Railroad Station, and situated partly in that town and partly in the town of New Castle, the site for the new Seminary was set in one of the most picturesque spots of the Westchester Hills. Two miles distant, and in full view for a sweep of

[23] *Maryknoll Chronicle,* pp. 177–189.

eight miles, with its beautiful valley in the foreground and its opposite shore rising in ranges of hills that mark the terminus of the Palisades, lay the historic and majestic Hudson. The founders were indeed well repaid for the trials and petty annoyances which had strewn the path that led to its purchase. That the loss of the Pocantico Hills property proved a blessing is evident from the following notice which announced the purchase:

"For a little less cost than the Pocantico Hills site, which contained fifty-two acres, we found waiting for us under more advantageous terms, ninety-three acres of excellent land, partly tilled, the rest wooded, on a splendid eminence, quite convenient to the metropolis, and within easy access of a considerable business center. . . . On the land are houses and other buildings, especially adapted to our present needs, and we decided to purchase rather than rent elsewhere and remain unsettled indefinitely." [24]

The final payment on the new property — the total cost was $44,500 — was made on August 19.[25]

Preparations were now made to leave Hawthorne, and on September 9 the first wagonload of the meager possessions of the Society was started from Hawthorne to the new and permanent *Maryknoll.* Just before the final departure three of the new students, Francis X. Ford, James E. Walsh and

[24] *The Field Afar,* vol. VI (Oct.-Nov. 1912), p. 2.
[25] *Maryknoll Chronicle,* p. 190.

William F. O'Shea, appeared and helped to pack the wagon for the journey. Of the three, Francis X. Ford had been the first to arrive. On September 18, the last wagonload moved out from Hawthorne, and with it, in an old hack, went the little group which had struggled through the trying period of the first year of a new Society.[26]

Happy they were, undoubtedly, as they looked forward to their new home, yet it was not with unmixed feelings of joy that they took their departure. Hawthorne had meant much to them and they had grown to love the little valley which had cradled the beginning of their work.

"Hawthorne was our Bethlehem; our Nazareth will be at *Maryknoll,* with the Queen of Apostles its protectress. . . .

"It has been our cradle and will always be connected in our minds with numberless consolations and happy hours, rather than a multitude of petty crosses and so-called hardships. But now, thanks to God, and to faithful friends inspired by Him, the day of hired houses is over and we go to dwell in *Maryknoll.*

"We leave Hawthorne with gratitude to the Dominican Fathers, with whom we made our first home. We missed them when separated from their little community, and we shall miss them again now that we are a good six miles away. . . ." [27]

[26] *Ibid.,* pp. 197–198.

[27] *The Field Afar,* vol. VI (Oct.-Nov. 1912), pp. 5–6.

Chapter VIII

PIONEER DAYS AT MARYKNOLL — THEORIES ON TRIAL — THE FIRST TWO YEARS

"IT was a raw evening when we left Hawthorne, under cover of darkness. We had six miles to drive, and into a carriage built for four, seven of us crowded . . . and as we clung to some oil lamps that were to give us our first heat and light in our new home our hearts were glad."[1]

More than a year had flowed behind the little group that went to Maryknoll on the night of September 18, 1912, a year of trials and annoyances; but the life and future possibilities of a new Society stretched before their vision. The world-wide apostolate of America was begun — in the richest country of the world — almost in the literal poverty of the first Twelve. It is hardly an exaggeration to say that the only assets the Society had at this time were the boundless faith of the founders and their unlimited confidence in the responsiveness of American Catholics. To secure the property which they now possessed they were forced to face a debt of

[1] *The Field Afar*, vol. VI (Nov.-Dec. 1912), p. 5.

thirty thousand dollars; [2] but they faced the future with the serene confidence and joy of the first followers of the *Poverello* of Assisi.

As though continuing the life at Hawthorne, their troubles began at once. The altar stone on which they expected to offer the Holy Sacrifice next morning could not be found. This misfortune, however, merely served to let them know that they had a kindly friend in the Ossining pastor, the Reverend Doctor Mahoney, who provided Mass accommodation for them in the convent chapel.[3]

On September 21, the first six students were gathered, and on the following evening they began their retreat under the guidance of the Maryknoll Superior.[4] Of this group of students, James E. Walsh, Francis X. Ford, and William F. O'Shea had arrived before the departure from Hawthorne; the others, Daniel L. McShane of Columbus, Indiana, Alphonse S. Vogel of New York City, and a sixth who later withdrew, arrived after the group reached Maryknoll.

While at Hawthorne, two young men had joined the Society [5] but not to study for the priesthood. These two, Ernst Höllger of Austria and Thomas McCann of Brooklyn, wished to devote their lives to the cause in whatever manner the Maryknoll Superior saw fit. At Maryknoll, they were joined

[2] Kress, *op. cit.*, pp. 10–11.
[3] *Maryknoll Chronicle*, p. 199; *The Field Afar, ibid.*
[4] *Maryknoll Chronicle*, p. 200.
[5] *Ibid.*, pp. 197–200.

by a third, a printer from Massachusetts, and the three united with the students in the first retreat.[6] These three were the beginning of the *Auxiliary Brothers of Saint Michael,* later known as *The Foreign Mission Brothers of Saint Michael.*

The first retreat, which lasted a week, was forced to share attention with the establishment of a new home.

"The chapel was bare enough and each bedroom contained hardly more than a cot and an inevitable packing case, but prayer and note-taking were quite possible and there was no complaint." [7]

Despite these difficulties, the spirit of recollection was not wanting, and with the grace of the retreat in their souls these pioneers were ready to begin their new life.

With the close of the retreat, classes were organized. Two of the students, Daniel L. McShane and James E. Walsh, were ready for their theological studies. Mr. McShane, in fact, had already completed a year of theology at Saint Mary's Seminary, Baltimore. As it was impossible at the time to organize a complete staff, the two attended classes in the New York Diocesan Seminary at Dunwoodie, about fifteen miles distant. The four remaining students began their studies in Philosophy under the Reverend Doctor Barile, who had arrived from

[6] *The Field Afar,* vol. VI (Oct.-Nov. 1912), p. 6.
[7] *Ibid.* (Nov.-Dec. 1912), p. 5.

Rome.[8] Father Joseph McCabe, of the Mill Hill Society, was loaned to Maryknoll by his Superiors.[9] This was a kindness that served to strengthen, if it were possible, the bond between the two Societies. Father McCabe endeared himself to all by his truly priestly qualities, and his varied abilities in the manual arts were invaluable to the little community. With Father McCabe and Doctor Barile, the Maryknoll Superior and Father Lane composed the first faculty; later in the course of the year, Doctor Paluel J. Flagg, a pioneer in Catholic Medical Missions, gave a course of lectures in medicine.[10]

The first students were pioneers indeed. They cheerfully accepted the necessary inconveniences of a formative period; in fact, they seem to have enjoyed them. Theirs were high ideals, which they worked into life and which left a spirit and tradition for all who were to follow. They were forming the tradition and spirit of a new Society and unconsciously were casting them into a mold that would make every future Maryknoll student their debtor. We are able to catch a glimpse of the spirit which governed them and the unstudied cheerfulness with which they entered whole-heartedly into their new life:

" Foreign mission seminaries run along lines quite parallel with those of seminaries for diocesan priests,

[8] *Maryknoll Chronicle*, p. 203.
[9] *Ibid.*, p. 204.
[10] *Ibid.* p. 227.

but special emphasis is laid on the missionary spirit, and duties are imposed which are designed to test the humility and hardihood of the students. A stranger coming to Maryknoll need not be surprised to meet one of the seminarians in overalls, working on the grounds, or clad in apron, scrubbing the floor within the house. These duties have been carried out . . . not in the camp-life spirit, which accepts them as recreative and passing, but seriously and naturally, as part of the training for a soldier of Christ. . . ." [11]

It was not until October 16 that the secretaries were able to move to Maryknoll, taking with them the office supplies and so forth. There was a house for them on the new property, but the farmer and his family who had lived under its leaking roof for sixteen years were loath to leave it for dryer quarters. The secretaries had proved invaluable to the Society, as they solved the problem of mailing *The Field Afar* and the many appeals necessary at this time.[12] Prior to this date, a call for help had brought several of them to Maryknoll. A series of "walkouts" from the Maryknoll kitchen — an evil tradition brought over from Hawthorne — made the call imperative, and the secretaries proved as adept in solving the kitchen problems as they had those of the office.[13]

[11] *The Field Afar*, vol. VI (Dec. 1912), pp. 5–6.
[12] *Ibid.*
[13] *Ibid.*

Through the kindness of Cardinal Farley, the secretaries were allowed, at this period, to wear a distinctive garb — the feast of The Immaculate Conception being appointed for this first step toward a religious organization. They now became known as *Teresians* and their convent, in honor of the great patroness of the missions, was called Saint Teresa's Lodge.[14] Those early days called for sacrifices on the part of every unit of the Maryknoll community, but it is doubtful if in any quarter that sacrifice was more heroically made and given with a keener joy than among the Teresians. Like the others, they were ready to dedicate themselves generously and whole-heartedly to the work, but, unlike the others, they had at this time no definite assurance as to what their future might be. They lived under a rule, having daily meditation, Mass, and Holy Communion, with other spiritual exercises during the day, to balance and spiritualize their daily occupations. Their chief concern at this time, as it has ever been, was the promotion of the work to which Maryknoll was dedicated, and to this end everything, short of their individual spiritual life, was subordinated. But they had a vision, and their silent, selfless work and their prayers speeded the day of its realization — a Sisterhood for Maryknoll.[15]

[14] *Maryknoll Chronicle*, p. 214.

[15] *The Field Afar*, vol. VII (Jan. 1913), p. 13; *ibid.* (Apr. 1913), p. 11; *ibid.* (June 1913), p. 13.

The feast of the Presentation of our Blessed Mother (November 21), and coincidentally the birthday of the martyr-patron of the Society, Blessed Theophane Vénard, was fittingly selected as the day on which the first students should receive cassocks and cinctures. One who was present has left an account of this first ceremony of investiture, which has been repeated annually since that time. The account reads:

"The little Seminary chapel at Maryknoll was the scene of an interesting and impressive ceremony on the feast of the Presentation of the Blessed Virgin Mary, when our first students, six in number, were invested with cassock and cincture.

"High Mass was sung by Father Price, who returned from Scranton, Pennsylvania, for the occasion. The students and auxiliary brothers chanted the *Missa de Angelis,* and Father Walsh, after delivering a short sermon, conferred the garments on the young aspirants.

"The simplicity of this service added to its impressiveness, and we who were privileged to hear these students make their first public acknowledgment of Christ as their eternal inheritance, realized as never before how sublime is a vocation to the apostolate; and we rejoiced in the blessing that had fallen on our land.

"There was revealed, too, and all must have felt it during the sermon, a spirit which is, perhaps, one of the striking features of Maryknoll: joyous re-

straint, and peace born of a common desire to sacrifice all for God." [16]

The first year of student life at Maryknoll flowed on, bearing in its current happy memories and rich traditions. The students were able to secure some practical experience through the good offices of one of Maryknoll's earliest and most devoted friends, Father William Cashin, then chaplain of the State Prison at Ossining (Sing Sing). On holidays the students took turns giving catechetical instruction to the prisoners who desired it.

The progress of Maryknoll was being watched with keen interest in many quarters of the country, and although it was early to look for results, the response of the first six students gave a gleam of sanguine hope for the future. A year had indicated a type of apostolic spirit which America unknowingly possessed in these first six students, and there was no reason to doubt that their number could be multiplied throughout the country. This one year was the crucible into which were cast the hopes and theories of an American Foreign Mission Seminary, and the glistening product was the answer to doubters. These same young apostles, with one exception, were to go to the missions and there prove again what America could give to the apostolate of the world.

Of those who followed the progress of the work

[16] *Op. cit.*, vol. VI (Nov.-Dec. 1912), p. 9.

with a kindly interest, none probably drew as close as the beloved Cardinal Farley. He was the first to respond to the appeal which the Society made for student burses and the *Cardinal Farley Burse* headed the list.[17] The financial task which Maryknoll faced was dealt with confidently; and the Catholics of America, as they were educated to the needs of the Society and their own duty to it as their representative institution in the mission cause, responded with generosity. The first report of the Society brought in answer a letter of congratulation from Cardinal Gotti, his approval of the Society, and his appreciation of the country's need of such a Society.[18]

This first year, however, had compelled the realization that it was imperative to follow the example of Mill Hill in order to provide for the education of younger students who were not as yet ready to begin the study of philosophy but who had given evident signs of a vocation to the foreign missions. It was necessary that Maryknoll should launch out confidently into the deep and begin a second venture. The plans of the founders prescribed the establishment of apostolic schools throughout the country,[19] and a start was made in that direction on April 23, 1913, when arrangements were concluded with Bishop Hoban of Scranton, Pennsylvania, to estab-

[17] *Maryknoll Chronicle,* p. 273. [18] Maryknoll Letter Files.
[19] Letter of Cardinal Gibbons to the archbishops, Maryknoll Letter Files.

lish the first in his diocese. The formal opening of this Apostolic School, or Preparatory College, was planned for the following September.[20]

At the beginning of the scholastic year of 1913–1914 some necessary additions and alterations were made in the Seminary building. Classes were started on September 22, following a week of retreat, conducted this year by Father Henry Borgmann, C.SS.R. — Maryknoll's "Uncle Henry" and one of its earliest and most energetic supporters. To him, more than to any other individual, the beginning of the Maryknoll Sisterhood was due. He remained at Maryknoll for the Solemn High Mass which opened the school year, but "experienced considerable difficulty in finding a dry spot in the little chapel". Owing to the alterations that were being made in the building, a heavy rainfall of three days' duration caused the repairs to show at considerable disadvantage. The roof apparently forgot its main purpose in life and so "the organ suffered a washout". The steady accompaniment of water dripping from the leaky roof into pails furnished the tempo for the chant.[21]

Winter set in before the radiators and furnace were installed, and the November winds had begun to swirl about the Knoll long before the chapel windows were in place. A single sentence from the Maryknoll Chronicle in reference to the chapel dur-

[20] *Maryknoll Chronicle*, p. 241.
[21] *Ibid.*, p. 273.

ing the Solemn Mass on All Saints Day tells the story of conditions: "Father Walsh, at organ, kept fingers limber by an occasional reach toward an oil stove." [22]

The Maryknoll Superior had held the position of organist during his seminary days at Saint John's and for the first three years at Maryknoll was accompanist at practically every liturgical ceremony that required music. Always devoted to music and particularly to the chant of the Church, he was deeply interested in this phase of the student curriculum; and as his crowded hours would permit, he conducted the class devoted to chant. He realized fully that once his young missioners went forth to their assigned fields they would rarely, if ever, see — much less participate in — the more solemn ceremonies of the Church. Yet it was for this very reason that he wished the students to acquire as thorough a knowledge as possible of these ceremonies in their seminary days, that in later years they might benefit at least by the memory of them. With this in view, every liturgical ceremony which the small chapel and the meager number of the community would permit, was carried through with all the solemnity possible.

The new chapel — an extension of the Seminary building — was dedicated to the great Apostle of the Gentiles, Saint Paul, on June 22, 1914, by

[22] *Ibid.*, p. 279.

Bishop Cusack, then Auxiliary Bishop of New York. The little chapel was a mission sermon in itself. In harmony with its surroundings, there was hardly a curved line in it; yet this absence lent a restrained beauty to the whole design. The altar of oak, faced in the center with the emblem of the Society and at each corner with the figures of the four Evangelists, presented in symbol the conquest of the world by the Glad Tidings of Christ; statues of Saint Paul and Saint Francis Xavier flanked either side of the altar; and just outside the recess of the sanctuary were statues of the Blessed Mother and Saint Joseph. This day was also the occasion of the first ordination held at Maryknoll, Brother McShane receiving the diaconate and others being promoted to tonsure and minor orders.[23]

Later in the day occurred the first breaking up of the little group which had struggled through the year at Hawthorne and the two years at Maryknoll. Father John I. Lane had been sent to assist as Director of the Apostolic College the preceding fall, but ill health forced him after a few months to retire in favor of Father McCabe. Father Lane returned to Maryknoll, but at the end of the school year was obliged to leave and return to a hospital in Boston. Later he went to Saint Agnes' Hospital, Baltimore, where he died a member of the Society, April 24, 1919.[24] Father Joseph McCabe was recalled by his

[23] *Ibid.*, p. 322.
[24] *Ibid.*, pp. 293, 322–323.

Superiors of Mill Hill at the end of this scholastic term, and a few years later left England for the Vicariate of the Upper Nile to begin his labors in the mission field of Uganda.[25]

These two priests remained an inspiration to the seminarians and to the young students at the Apostolic School. Father McCabe left Maryknoll deeply indebted to the generosity of Mill Hill. Father Lane should never be forgotten, for the manner in which he threw himself into the work and for the true heroism with which he overcame tremendous physical handicaps in order to give his entire self to the cause he loved.

The second scholastic year probably brought some disappointment to those interested in Maryknoll at this time. There was no increase in the student enrollment, and other than the six students there was little tangible evidence that the cause was appealing to the American youth. There was no discouragement at Maryknoll, however, as it was realized that the works of God must proceed slowly. Moreover, as one views the matter now, it seems providential that the first students were left alone for another year, to build more firmly, on the groundwork of the year before, the traditions which they were preparing for the future. Then, too, there was the realization, rich in hope for the future, that seven others had begun their course at the Apostolic School.

[25] *Ibid.*, p. 323; *The Field Afar*, vol. X (Jan. 1916), p. 6.

Chapter IX

RESPONSE OF CATHOLIC AMERICA — THE PREPARATORY COLLEGE — FIRST ORDINATION

IN accordance with the original plans of the founders the first Maryknoll Preparatory College was opened one year after the Seminary was established at Maryknoll. With a welcome assured from Bishop Hoban, the first students went to Scranton in early September, 1913. As it was considered inadvisable to purchase property at once for this new venture, a frame house on Clay Avenue was rented. Fortunately there was no need of establishing a faculty, as the students could attend the desired courses at Saint Thomas' College, Scranton, conducted by the Christian Brothers. On September 8, 1913, the new school was formally opened with an enrollment of seven students. Among this first group were Raymond A. Lane (now a missioner in China), Joseph A. Hunt (now a missioner in Korea), John C. Murrett (at present a member of the Faculty at Maryknoll), and James Quinn who died on the battlefield during the World War.[1] The school, in honor of the Society's patron, was called

[1] *Maryknoll Chronicle*, p. 271.

The Vénard Apostolic School or, as it became more familiarly known, "The Vénard".

The beginnings at Scranton were somewhat similar to those of the previous year at Maryknoll, and the response of the young students to the varied difficulties was as whole-heartedly apostolic. Father John I. Lane was made Director of the School, but his increasing ill-health forced his retirement in favor of Father McCabe on February 2, 1914.[2]

The first student to arrive, Raymond A. Lane of Lawrence, Massachusetts, had turned aside a West Point scholarship to enlist in a greater cause. Incidentally, he was the first graduate of The Vénard School to be raised to the priesthood (February 8, 1920). A few days before the opening of the School, the Maryknoll Superior, accompanied by this first student, arrived in Scranton and went at once to the hired house, which is described as "of box architecture of the early period". They found nothing but "littered floors and rooms that had not known the change of air for months"; neither was there gas nor oil to dispel the gloom of night. In their plight they turned to the kindly bishop and were welcomed at the Cathedral rectory.[3]

A lengthy list would be necessary to catalogue the "godmothers" that helped the School over many of the culinary problems of that first year. It is sufficient to say that Scranton hospitality and gener-

[2] *Ibid.*
[3] *The Field Afar,* vol. VII (Oct. 1913), p. 5.

osity passed into a Maryknoll proverb. Bishop Hoban was ever ready to assist in any way possible. He was delighted to receive the Preparatory College into his diocese and showed his practical interest.

The stay at Scranton, however, lasted less than two years, and in the spring of 1915, when the lease expired, the young students — now twelve in number — were transferred temporarily to Maryknoll. Classes were resumed there in the fall of 1915, and as the new *Field Afar* Office Building, in which they were to stay, was not ready for occupancy, they took up residence in a literal Bethlehem, the hayloft of the old barn. Sharp winds blew up from the Hudson during the fall months, and the mornings were cold. Then occasionally during the night the horses and cattle neighed or lowed in protest at the intruders. None of the students, however, was the worse for the experience, and all are grateful for it. No illness of any kind appeared until they had moved into the new office building in early December.[4] Like the troops of Hannibal, they could face the stern rigors of the Alps, but the mildness of the plains of Italy proved too much for them.

Scranton was not forgotten, however, and when an opportunity was presented to purchase a site at Clark's Green, Pennsylvania, eight miles north of Scranton, the School was glad to return once more to the welcoming arms of Bishop Hoban.

[4] *Ibid.*, vol. IX (1915), pp. 60, 76, 155, 187; Kress, *op. cit.*, pp. 14–15.

The fall of 1914 witnessed the beginning of "the years of increase". The roll of students at the opening of the scholastic year indicated that the number of students, at Maryknoll and Scranton, had doubled. The Society had been fortunate during the previous year, to engage, through the kindness of the Provincial of the Dominican Fathers, the services of Fathers William Owens and Hyacinth Foster; this year they were equally fortunate in securing the services of the Reverend Doctor Thomas P. Phelan, then pastor of Brewster, New York. Doctor Phelan has continued since that time as Professor of Ecclesiastical History, and as almost two generations of students have studied under him his presence on the Maryknoll Faculty is a strong link with the earlier days.[5] The year following, the two Dominican Fathers were replaced by two of their confrères, Fathers John A. McHugh and Charles J. Callan. In the fall of 1916, Father Vincent A. Dever of Philadelphia joined the Society and became Professor of Moral Theology and Director of Aspirants. He was afterwards appointed Director of the Preparatory College, but declining health forced him to return to his diocese where later he received charge of the Colored missions.

The departure of Father Lane, whose health had broken, and of Father McCabe, who had been recalled to Mill Hill, necessitated the sending of a deacon, Reverend Brother McShane, to Scranton at

[5] *Maryknoll Chronicle*, pp. 273, 337.

the opening of the fall term in 1914. Until his arrival, Father Joseph L. Early of Boston took charge. Brother McShane was ordained priest in Saint Patrick's Cathedral, New York City, under the title of the diocese of Rockford, Illinois. Bishop Muldoon had adopted the young priest and now declared that his diocese would benefit by the sacrifice involved in his release for the missions. It was fitting that Cardinal Farley should ordain the first Maryknoll priest, for he had never allowed his early enthusiasm for the cause to abate. The ordination took place on November 5, 1914, and the little group of fellow students and friends present seemed lost in the vast cathedral. The following day Father McShane said his first Mass in the Maryknoll chapel. After a short visit to his home he returned to the Preparatory College.[6]

This year witnessed a further advance in the organization of the Teresians, as three Sisters of the Immaculate Heart of Mary came to take charge of their spiritual training. The Teresians were beginning to increase in numbers, also, and their ranks counted a dozen aspirants.

When the Maryknoll founders were granted permission to begin work, they were instructed to keep Propaganda informed of their progress. This was done in detail, and on July 15, 1915, Maryknoll

[6] *Ibid.*, p. 305; *Field Afar*, vol. VIII (Dec., 1914), p. 11.

received the *Decretum Laudis* by which the Rule of the Society was approved for ten years and the Society placed under the immediate jurisdiction of the Sacred Congregation of Propaganda. The decree was transmitted to the Society through Cardinal Farley.[7]

In the fall of 1916 The Venard College opened at its new site. The property which had been secured held splendid possibilities for development and a more healthful spot was hardly attainable. Embracing a tract of about one hundred and twenty-five acres of land, of which one-fourth was woodland, and situated in the foothills of the Blue Ridge Mountain Range, it afforded a delightful view of the surrounding valley and the more distant mountain ranges. The property contained only a single frame dwelling, hardly adequate to house the students — now numbering twenty-eight — several farm buildings, suggestive of the *Hesperus,* and a large barn, which with its cupola appeared from a distance more like a church.

Maryknoll had now developed sufficiently to permit the organization of a separate faculty for the Preparatory College, as the Society now numbered eight priests. Father James Edward Walsh was appointed Director and was assisted by Fathers Frederick C. Dietz and Patrick W. Browne. Mr. Leo P. Duffy, M. A., of Spokane, Washington, completed

[7] Decree in Maryknoll Letter Files; cf. *The Field Afar,* vol. IX (Sept. 1915), p. 146.

the faculty. It was necessary to enlarge the one dwelling which the property contained, so as to include a dormitory and a study hall. This addition, however, was not completed when the students reported in September, so that pioneer trials began once more. On a smaller scale the first days of the College were a repetition of early days at Maryknoll; with the great difference, however, that the younger students had the inspiration of the Maryknoll pioneers to guide them. A large attic was utilized as a dormitory by some of the aspirants throughout the year, and until an addition was finished the remaining students slept on army cots in the incompleted section — "folding their tents like Arabs" in the morning and "silently stealing away" before the workmen arrived. Then, too, there were the usual preliminary troubles of light, heat, and water; but by the first of December everything was in shape and all were the better for the experience of the first two months.[8]

The College developed rapidly and in the spring of 1918 it was necessary to break ground for what was to be eventually a central heating and power plant, to be utilized for a time as a dormitory and study hall. The new building was not ready for occupancy in the fall, so that the Senior and Junior classes went to Maryknoll for the first term. In the

[8] Kress, *op. cit.*, pp. 14–15; *The Field Afar*, vol. X (July, 1916), pp. 109–110; *ibid.* (Aug. 1916), p. 125; *ibid.* (Sept. 1916), pp. 141–142.

meantime, an adjoining property, containing twenty-five acres and a small dwelling-house, was purchased and this enabled a group of Teresians to take charge of the office and house work.[9] The following year Bishop Hoban laid the cornerstone of the main College building, and a section of the structure was ready for occupancy in September, 1920. The Teresians then took over the old "Venard" as a convent. In the summer of 1924 foundations were laid for the completion of the main College building.[10]

From its beginning "The Venard" has been a marked success as a training school for young aspirants to the missions. At present there are some eighty students scattered over its six years' course, but it will be hardly adequate for a country as large as ours, and it is to be hoped that, not many years hence, the original plan of a chain of these schools, reaching from coast to coast, may be realized. The future of Maryknoll missions is centered in the development of such schools.[11]

Each year, then, the ranks of the Society were increasing and the cause of foreign missions had caught the heart of the American youth to a degree hardly expected. Within five years from the establishment of the Seminary at Maryknoll, the time had arrived for the Society to enter the mission field.

[9] *The Field Afar*, vol. XII (Aug., 1918), p. 132.

[10] *Ibid.*, vol. XVIII (Nov. 1924), p. 319.

[11] A second "Apostolic College" has been opened this year at Los Altos, California; This College is designed to take care of mission vocations in the Far West.

In the fall of 1917 there were twenty-five seminarians at Maryknoll, and at the Preparatory College there were thirty-five students. Brothers and Sisters likewise showed an encouraging development in numbers. The priests at this time numbered eleven, scarcely enough to man the faculties of both institutions, yet they felt that the time for a "mission" had come, and all eyes were turned to the distant fields, expectantly awaiting the decision as to Maryknoll's future field of labor in the vineyard of Christ.

Chapter X

MARYKNOLL AND THE MISSION FIELD — THE FIELD SECURED — FIRST DEPARTURES — ARRIVAL AT YEUNGKONG

ON September 3, 1917, occurred what has been called the first Maryknoll departure for the mission field. In this case, however, it was the departure of the Maryknoll Superior in search of a field for future Maryknoll missioners.[1] He did not return until the following April, visiting in the meantime all the important mission stations along the eastern coast of Asia and, as time permitted, the missions in the interior of China. He observed and studied the methods of mission organization and operation in the field and, in his own travels, experienced the difficulties of mission work. While at San Francisco, just before sailing for the Far East, he established there a Maryknoll Procure (September 13), which was to be a headquarters of the Society on the Pacific coast and an available stepping-off place for his missioners.[2]

Before leaving the United States, the Maryknoll Superior was given to understand, from several

[1] *The Field Afar,* vol. XI (Oct. 1917), pp. 149 ff.

[2] *Observations in the Orient,* by the Superior of Maryknoll, Maryknoll, 1919, gives a complete account of this journey.

sources, that if he so desired and Propaganda would approve, the American priests would be welcome to a section of the Vicariate of Canton. Indeed, when Maryknoll first opened its Seminary, a welcome had been voiced by Bishop Merel, then Vicar Apostolic of Canton. Moreover, Monseigneur de Guébriant, then Bishop of Szechuan, suggested his own vicariate as a possible field for the American missioners. Within a few years Bishop de Guébriant was transferred to the Vicariate of Canton to succeed Bishop Merel, and to that vicariate carried the hope that he might induce the Maryknoll priests to take a section of his new territory.[3]

It was not until shortly before Christmas that the Maryknoll Superior was able to reach southeastern China and Bishop de Guébriant. Arriving at Hongkong his search was in reality ended, for there he met Father Robert of the Paris Society, a priest of great influence. Father Robert was a devoted friend of the Maryknoll Superior and probably had a better knowledge of America and Americans than had any other European missioner in China. He liked the young Society and had followed every step of its development with interest,[4] so that the prospect of the coming of Maryknollers was a source of much pleasure to him. Through him the Maryknoll Superior was presented to Bishop de Guébriant, and they had hardly met when it was realized that Mary-

[3] *Op. cit.*, p. 184.
[4] *The Field Afar*, vol. VI (Apr.-May, 1912), pp. 8–9.

knoll's first mission field in the Orient had been found. In a few minutes Father Walsh's eyes "were glued on the map of China, riveted to a point marked *Yeungkong*".

A meeting was arranged for Christmas at Canton, when formal negotiations in regard to the Maryknoll section of the Vicariate of Canton would be completed. The Maryknoll Superior went to Canton as planned and on the afternoon of Christmas all was satisfactorily concluded. The Maryknoll Superior wrote:

"When the Bishop was free I went to his room. There in the presence of Father Fourquet [now Bishop of Canton], the Vicar General, and Father Souvey who had come with me to Canton, after a short prayer to the Holy Ghost, we signed the agreement by which, so far as it lay in the power of either of us, the Catholic Foreign Mission Society of America should be entrusted with its first mission, that of Yeungkong and Loting in the Province of Kwangtung.

"A little later the contract was on its way to Rome, and a cablegram went over the seas announcing to all at Maryknoll the glad tidings, that a field had been found. It was the Christ Child's gift to our young Society. May we put it to the best possible use and prove worthy of the responsibility which its possession will carry. . . .

"I had a feeling of great relief that day. It recalled an emotion experienced in Rome, when, on

the feast of the Apostles Peter and Paul, June 29, 1911, in his own apartment the late saintly Cardinal Gotti gave our young Society its commission and bade it start its task. I went to rest happy and thankful." [5]

To secure the needed information about the new mission field, the Maryknoll Superior resolved to visit the interior at once, a rather hazardous undertaking in view of the civil war then raging about Yeungkong. It was impossible to cover the entire section but he managed to penetrate deep enough into the province to realize some of the conditions which his own sons in Christ must meet.[6]

There were a number of matters yet to be disposed of, such as the purchase of land, the hiring of a catechist, and hurried visits to other mission stations. Father Walsh had hoped to visit Rome, but the war in Europe made that impossible. So in March he retraced his steps homeward, where all eagerly awaited his return.

On April 25, shortly after his return to Maryknoll, the agreement made with Bishop de Guébriant was formally ratified at Rome and a notice to that effect was received from Cardinal Van Rossum, the Cardinal Prefect of Propaganda.[7] At the suggestion of the Maryknoll Superior, Propaganda at the same

[5] *Observations in the Orient*, pp. 196–197.
[6] *Op. cit.*, pp. 210 ff.
[7] Maryknoll Letter Files.

time agreed that, for the present, the Maryknoll priests who should be sent to the mission in China should be under the jurisdiction of the Vicar Apostolic of Canton.[8]

The four Sub-Prefectures of Yeungkong, Loting, Saining, and Tongon which were given to Maryknoll represented two sections separated to a great extent by a narrow strip of land. In order to join the two, the northeast corner of the Sub-Prefecture of Maoming was added on July 3, 1918.[9] This addition was approved by Propaganda and Cardinal Van Rossum in his communication of October 30, 1918, which ratified the proposal, took occasion to add:

"I rejoice in the journey to China which the four missioners have undertaken and I beseech the Pastor of all good things, whatsoever is meet for them."[10]

Selecting the personnel of the first group was not an easy task. All wished to go, but some had to be disappointed. The Society at this time numbered fifteen priests, but only four could be spared for the new mission. Father Price was selected as Superior of the group, which included Father James E. Walsh of Cumberland, Maryland, Father Francis X. Ford of Brooklyn, New York (two of the first group of students to enroll at Maryknoll), and Father Bernard F. Meyer of Stuart, Iowa, who entered Maryknoll as a student in 1914 after completing one year

[8] *Ibid.*

[9] *Ibid.*

[10] Maryknoll Letter Files.

of theology at Saint Mary's Seminary, Baltimore.[11] Father Price was destined to live less than a year in China, yet that short period justified the inspiration that sent him. He was a mainstay in the trials of that first year and, dying, he bequeathed a portion of his own zeal and piety to the group that accompanied him.

As three of these had taught at "The Venard" during the preceding year — Father Walsh had been Director of the College for the two previous years — a Departure ceremony took place in Saint Peter's Cathedral, Scranton, September 6, 1918. It was a prelude to the real Departure, on the evening following, at Maryknoll.

After the ceremony at Scranton, the missioners left for New York, hoping to see Cardinal Farley. But the Cardinal of the Missions lay dying, and could only send them his blessing through Monsignor John J. Dunn. Three years earlier the Cardinal had stated that he would be happy to utter his *Nunc Dimittis* when the first Maryknoll priests departed for the missions.[12] He had his wish, for within a few weeks of their departure the death of this beloved prelate was mourned throughout the land.

It had been planned to hold the first ceremony of Departure in Saint Patrick's Cathedral, New York

[11] *The Field Afar*, vol. XII (July, 1918), p. 99.

[12] Monsignor Dunn presided at the investiture ceremony of November 21, 1915, and in his sermon gave that message from the Cardinal. The writer was present on that occasion.

City; but the illness of the Cardinal forced the abandonment of that arrangement. The ceremony, as was perhaps more fitting, took place in the chapel of Saint Paul at the Maryknoll Seminary on the evening of September 7. A few friends, including Monsignor Dunn and Father Joseph Bruneau, S.S., and some relatives of the departing missioners, were present; yet the little chapel was crowded on the night of the First Departure.

" The call to chapel was given by the solemn tolling of a large bronze bell, fully a hundred years old, that once served to summon pilgrims in Japan to a pagan shrine. The sound was far from agreeable, but all who heard it realized that it signaled the hour for American Catholic priests to carry the Gospel of Jesus, the Son of God, to the heart of heathendom; and with a deep joy, the eighty odd dwellers at Maryknoll and a score of friends filed into and soon crowded the Seminary chapel.

" There was no organ prelude, and no outburst of song. As the bell stopped tolling, a little procession filed out of the sacristy: two acolytes, the master of ceremonies, the four missioners in cinctured cassocks without surplices, and the Maryknoll Superior.

" The antiphon of the *Benedictus* — *In viam pacis* — was begun and the beautiful canticle of Zachary followed. The words were strikingly impressive that night.

" ' Blessed be the Lord God of Israel; for He hath

visited and wrought the redemption of His people. . . .

" ' For thou shalt go before the face of the Lord to prepare His ways.

" ' To give knowledge of salvation to His people unto the remission of their sins.

" ' To enlighten those who sit in darkness and the shadow of death. . . .'

" The versicle caught up the spirit:

" ' Show us Thy paths, O Lord. . . . God hath given His angels charge over thee, that they may keep thee in all thy ways.'

" And the usual prayers of the *Itinerarium*, which our Holy Mother the Church has composed for her traveling children, seemed especially significant." [13]

At the close of the *Itinerarium* the Maryknoll Superior addressed the missioners, and at the conclusion of his address the four missioners read their *Propositum* — a pledge to remain for life in the service of the Society. Each missioner then received a crucifix from the hands of the Superior, a symbol of Him whom they were to preach and whose cross they were to wear on their breast and bear, if need be, on their tired shoulders.

" As the *Veni Creator* began, the *Pax* was given by the Superior to each of the missioners, before whom then filed priests, students, and auxiliaries, in turn

[13] *The Field Afar*, vol. XII (Oct., 1918), pp. 160–161.

receiving the kiss of peace and a farewell embrace. Those who were privileged to witness this ceremony will not soon forget the experience of joy mingled with sorrow as they watched the greetings and heard the refrain of the *Departure Hymn,* the same that Charles Gounod composed for the Paris Seminary:

" ' Go forth, farewell for life, O dearest brothers;
Proclaim afar the sweetest Name of God.
We meet again one day in Heaven's land of blessings.
Farewell, brothers, farewell! '

" The exultant tones of the *Magnificat* recalled the prophecy that all nations shall call blessed the Immaculate One, and as her little group of missioners, now surpliced in white, knelt before the throne of Jesus and received the Benediction, the peace of Christ fell upon all present." [14]

The departure ceremony ended and the chapel was emptied. A hurried visit to their King in His tabernacled home, and the first Maryknoll mission band was on its way to the East. The missioners left at once for Baltimore and Washington to pay a farewell visit to Cardinal Gibbons and to the Apostolic Delegate, Archbishop Bonzano, a veteran of the Chinese missions.[15]

Except for the few friends who were on the " watch towers " looking for such an event, the de-

[14] *Ibid.* (Oct. 1918), pp. 160 ff. [15] *Ibid.*, p. 162.

parture of the missioners did not attract attention. As they sailed from San Francisco across the Pacific, great transports were leaving Atlantic ports laden with the youth of America for the battlefields of Europe. Both journeyed across the waters to bear an ideal, to repay a debt. The American soldiers went forth to carry into the world the ideals of democracy, as avowed by our President, to repay a debt to France, uncanceled for nearly a century and a half; the little group of American priests went forth to bear another message of freedom, the truth of Christ, which would break the shackles of Satan which lay heavy on the pagan peoples of the Far East, and to repay the debt of nineteen centuries of apostolic inheritance, a debt the more insistent since the day the first missioner to America planted the Cross on the shores of this vast continent.

Journeying by easy stages, and making observations of the missions through which they passed, the Maryknoll missioners reached their appointed station at Yeungkong a few days before Christmas. On their arrival Father Price sent the following letter to Maryknoll:

"Church of Our Lady of Lourdes,
Yeungkong, China,
December 21, 1918.

"Here we are at last, all of us — safe and sound and happy. We arrived at eleven o'clock last night,

all worn out; came in a sailing boat the last twenty-five miles, as the captain of the Chinese junk refused to budge from where he was for another twenty-four hours or so. We thought of cabling our arrival but found it would cost fifteen dollars, and so I am writing this at the first moment. The whole place is much better than we had thought. The few Christians had festooned the front of the church to greet us, came to Mass, shot off firecrackers in our honor, paid us a visit, and insisted on giving us a special dinner. I will write more at length in a few days, when we get settled.

"Father Gauthier is with us, engineering all things. We left Bishop de Guébriant in Canton on Wednesday night after receiving his blessing and good wishes."

"THOMAS F. PRICE"[16]

[16] *Maryknoll Mission Letters*, p. 62.

Chapter XI

PROGRESS OF MARYKNOLL — ANNUAL DEPARTURES — THE MARYKNOLL SISTERS — MISSIONS AT HOME — KOREA — PREFECTURE OF KONGMOON

THE departure of the first group of missioners indicated that America was now ready to send its yearly quota to the field. It was realized, however, that for a few more years this quota could not be very large. During the summer preceding the departure, the Holy See gave striking evidence of its confidence in the young Society; the privilege of ordaining subjects under the title of the missions was granted, the number, however, being limited to ten.[1] A few years later this number was increased, and in 1923 the Society was given the general privilege of ordaining subjects under either the title of the missions or of *mensae communis*. Heretofore, it had been necessary to secure an adopting bishop for each candidate for Holy Orders.[2]

It is not altogether true to say that Maryknoll crowned Sunset Hill, for there was an adjoining field, not included in the original purchase, which lay just

[1] Maryknoll Letter Files.
[2] *Ibid.*

to the south of the Pro-Seminary and stood upon a slightly higher elevation than the Maryknoll property. The Pro-Seminary building, with its several additions, had become quite substantial, but with the increasing number of students it was much too small. For a time, room was secured by converting the old barn into a rather attractive dwelling. It soon became evident, however, that before many years the permanent Seminary building must be erected. Longing eyes were cast on the neighboring field, the best possible location in the vicinity for such a building. Unfortunately the owner seemed to appreciate the situation fully and the price asked was too high. Taking a hint from Cardinal Vaughan's method in dealing with a somewhat similar situation when trying to secure the Mill Hill property, the Maryknoll Sisters buried a medal of Saint Joseph in the field. On November 16, 1918, Maryknoll secured this property at a reasonable figure. On the ninth anniversary of the Society's foundation, June 29, 1920, the first sod for the foundation of the new Seminary was turned.[3]

The second Departure took place in the fall of 1919. This time the three remaining priests of the first group of students, Fathers McShane, O'Shea, and Vogel, made up the band.[4] There had been some hope of sending a larger group than the first, but as the ordination class of 1918 numbered only

[3] *The Field Afar*, vol. XIV (Aug. 1920), p. 175.
[4] *Ibid.*, vol. XIII (Oct. 1919), pp. 218–219.

three priests, it was a real effort, in view of the increased needs at home, to spare even three. As these three sailed from San Francisco, a cable arrived at Maryknoll bearing the sad tidings of the death of Father Price.[5] His death was a blow to his young confrères in the Maryknoll Mission, but the year which they had been privileged to pass with him gave them strength to bear the loss and to cheerfully offer such an unexpected sacrifice. Father James E. Walsh succeeded Father Price as Superior of the Mission.

During 1920, invitations were received from Bishop Cantwell of Los Angeles and Bishop O'Dea of Seattle, asking the Society to take up work among the Japanese in their respective dioceses. As it would afford practical experience to priests, Brothers and Sisters, and would relieve the two dioceses mentioned, the Society accepted the invitations and in the spring of 1920 entered upon this new task.[6]

From the first days at Hawthorne, when the three secretaries arrived to give their devoted service to the cause without concern as to their future, their number had increased rapidly and slow but steady steps had been taken toward their cherished goal, a recognized congregation of religious. Through the

[5] *Ibid.* (Oct. 1919), p. 209; *ibid.* (Dec. 1919), p. 257; *Maryknoll Mission Letters, op. cit.*, pp. 165 ff; *Father Price of Maryknoll*, pp. 52 ff.

[6] *The Field Afar*, vol. XIV, (June, 1920), p. 138; *ibid.* (July, 1920), p. 160.

kindly interest of Archbishop Hayes of New York and Bishop McNicholas, O.P., of Duluth, Minnesota (now Archbishop of Cincinnati), their cause was brought to the attention of the Holy See and on February 14, 1920, word was received from the Sacred Congregation of Religious that they had been officially approved and should establish their novitiate at once. Henceforth they were to be known as the *Foreign Mission Sisters of Saint Dominic.*[7]

The Auxiliary Brothers of Saint Michael were not increasing as rapidly as the other units of Maryknoll, but they numbered fifteen at this time and were building solidly for the future. They had proved their value to Maryknoll and amply justified the forethought that urged their foundation. Giving their best efforts to their appointed tasks each day, and aiding the progress of the work by their prayers, they fulfilled abundantly the purpose for which they were organized. They were needed at this time in the mission field, but their limited number forbade sending any of them to the missions. They were, however, to see a steady increase in their ranks during the next few years.[8]

The 1920 Departure Group included six priests, whose arrival enabled the Mission Superior to open

[7] *The Field Afar,* vol. XIV, (March, 1920), p. 51; *ibid.* (April 1920), p. 92. (This contains a history of the Maryknoll Sisters.)

[8] Cf. *American Brothers and Foreign Missions,* Maryknoll, 1924.

several new stations and made the additional territory which the Society had received, this time in the adjoining Province of Kwangsi, less of a burden.[9]

The first profession of the Maryknoll Sisters took place on February 15, 1921. On this occasion twenty-one made the simple temporary vows required, and Sister Mary Joseph, one of the earliest to enlist in the little group of secretaries, was chosen Mother Superior. Sister Fidelia, O.S.D., of Sinsinawa, Wisconsin, conducted the novitiate, remaining three years.[10]

The tenth anniversary — June 29, 1921 — brought a letter of congratulation from Pope Benedict XV. His Holiness congratulated Maryknoll on its progress, praised its publication, *The Field Afar,* and bestowed his blessing on the Superior of Maryknoll and on all who coöperated in any way with the progress of the work.[11]

During this period the farsightedness of the four priests who had gathered to form the *Catholic Foreign Mission Bureau* at Boston in the fall of 1906, proved of untold help to the growing Society. The periodical which they had established was now finding its way into more than one hundred thousand homes, carrying the message of Maryknoll and

[9] *The Field Afar,* vol. XIV (Sept. 1920), p. 198.

[10] *Ibid.,* vol. XV (March, 1921), pp. 65–66. In 1921 there were thirty-five Sisters in the community. In May, 1925, the first General Chapter was held and the first canonical elections took place. The community then numbered two hundred.

[11] Maryknoll Letter Files.

making friends for the cause wherever it was read. Starting with 1914, it was issued monthly, and in March 1919 was supplemented by *The Maryknoll Junior,* designed for younger readers of the elementary and high school grades.

The Departure Group of 1921 included six Maryknoll Sisters destined for China. In addition to the six Sisters, were five priests and one Auxiliary Brother, Albert Staubli. The Maryknoll Superior, with Father James F. Kelley of Boston, accompanied this group to the missions.[12]

In China the Maryknoll Superior made a general visitation of the Maryknoll missions, and then returned home by way of Europe. He arrived in Rome with Father Kelley shortly after the death of Pope Benedict XV, the " Pope of the Missions ", and was privileged to be received with his companion in private audience by the new Pontiff, Pius XI.

Father Walsh returned to Maryknoll on March 20, 1922, to find the students occupying a section of the new Seminary; the Pro-Seminary practically deserted; the Sisters in possession of Saint Joseph's, the one-time barn, and ready to take over the Pro-Seminary. A decade had passed since the opening of the Seminary in 1912, and the number of students and Brothers who greeted him — they now aggregated over a hundred — in the huge but graceful new edifice told him in convincing terms that his vision was a reality.

[12] *The Field Afar,* vol. XV (Sept. 1921), pp. 244–246.

The visit of the Maryknoll Superior to China revealed the need of well organized schools on the missions and excellent teaching staffs for the Preparatory College and the Seminary at home. From the beginning, the Maryknoll Superior had been anxious to give his students every opportunity possible in the intellectual field. He now secured permission from Propaganda to send a number of students for courses at the Catholic University of America, and when the fall term opened in 1922 six deacons and one priest went to Washington.[13]

The Departure Group of 1922 was made up of three priests, one Brother, and six Sisters. Later, however — January 23, 1923 — a new Maryknoll mission was opened in Korea and Father Patrick J. Byrne went out as first Superior.[14]

Father James E. Walsh, the Superior of the Maryknoll Mission in China, returned to America in the spring of 1923 to secure funds for the establishment of a Maryknoll Center for the Chinese mission, and through the kindness of Cardinal O'Connell gathered the amount sought in the archdiocese of Boston alone. While in Boston he received news of his appointment as Prefect Apostolic of the newly erected Maryknoll Prefecture of Kongmoon,[15] and left to attend the National Synod of China which was held in the summer of 1924.

[13] Maryknoll Letter Files.

[14] *Field Afar,* vol. XVI (Oct. 1922), p. 307; *ibid.,* vol. XVII (Jan. 1923), p. 3; *ibid.* (March 1923), p. 86.

[15] *Acta Apostolicae Sedis,* vol. XVI (1924), p. 166.

In the June and September ordinations of that year, thirteen were raised to the priesthood and sixteen to sacred orders. The two Departures in the fall of that year included four priests, one Brother, and seven Sisters for China, and two priests and a Brother for Korea. Mother Mary Joseph, Superior of the Maryknoll Sisters, accompanied the group of Sisters to the missions and visited Maryknoll stations in China and Korea. She traveled through strange, out-of-the-way places like a seasoned missioner, gaining precious experience.

Steadily the cause of foreign missions was taking its rightful place as an essential part of the activity of the Church in a country which itself received the Faith from missioners. America needed only to know its duty, to perform worthy deeds for the Apostolate of Christ.

Chapter XII

THE MISSION FIELD AND AMERICA — ADVANCE IN RECENT YEARS — THE MARYKNOLL MISSIONS — RÉSUMÉ

THE beginning of the present century found practically the entire Catholic mission field in Asia, Africa, and the Islands of the Pacific being harvested by European missioners. The French were far in the lead, although in proportion to its Catholic population little Holland well might claim the first place.

In Asia, the priests of the Paris Foreign Mission Seminary led in numbers all of their compatriots. This brightest ornament of the Church in France had under its jurisdiction the greater part of Southeastern China and Indo-China, together with large sections of Japan, Manchuria, and Korea. The Lazarists; the Scheut Fathers of Belgium; the Society of the Divine Word of Germany; the Milan, Parma, and Rome Seminaries of Italy; the Jesuits, Dominicans, Franciscans and Augustinians, shared a large part of Asiatic territory. In Korea and Japan, in addition to the Paris Society, there were representatives of the Benedictines and of the So-

ciety of the Divine Word. The Brothers of Mary had excellent schools in Japan, as did the Benedictines, who had an industrial school in Korea. A good portion of the vast territory of India was covered by the Fathers of the Mill Hill Society, the Paris Foreign Mission Society, the Congregation of the Holy Cross, and the Society of Jesus; the remainder of the territory was evangelized by the Salesians, Capuchins, Carmelites, Benedictines, Oblates, Milan Seminary priests, and a few seculars. In all Asia, including China, Korea, Japan, British India and Indo-China, there were 3,453 priests, 1,301 Brothers and about 7,000 Sisters. The native clergy numbered 2,688, with very few native Brothers and about 3,000 native Sisters.

Much of Africa, including Insular Africa, was under the jurisdiction of the Mill Hill Fathers, the German Jesuits, the Congregation of the Holy Ghost, and the Scheut Fathers. However, the great stretch of territory which the Dark Continent embraced, included missions of practically every Congregation that had undertaken foreign service. There were in all 2,078 missioners with 94 native priests conducting the mission, and these were assisted by 1,151 Brothers and 3,612 Sisters.

The Islands of the Pacific, including the Philippines, Guam, and Hawaii, were being evangelized for the most part by the Mill Hill Fathers, the Society of the Divine Word, the Society of Mary, the Scheut Fathers, and the Picpus Fathers. On the

islands other than our insular possessions there were 427 priests, 227 Brothers, and 418 Sisters.[1]

At the beginning of the present century, a few religious represented America on the Chinese missions. Father Xavier Engbring, of the Franciscan Province of St. Louis, who entered China in 1888, may be considered the first American missioner in China. A few other Franciscans of this Province, notably the future Vicar Apostolic of North Shensi, Father Athanasius Goette, preceded him to China by several years, but these were born in Germany. In 1905 Father Sylvester Espelage, a Franciscan of Cincinnati, joined his confreres in Hupeh. Two Jesuits, Fathers Hornsby and Arkwright (the latter English by birth) were also pioneers in this respect. Father Hornsby was the first American priest to be ordained in China, receiving Holy Orders at Shanghai in 1897, five years after his arrival. Two Sisters of Charity, Sister Joanna O'Connell and Sister Catherine Buschman of Baltimore, represented the American Catholic Sisterhood. Father Galvin, formerly of the diocese of Brooklyn, went for a time to Ningpo and later helped to establish the Maynooth Mission to China in 1917.[2] If we except these isolated cases,

[1] Streit, P., *Atlas Hierarchicus*, pp. 39, 99–104, Paderborn, 1913.

[2] *American Missions in China*, article by Rt. Rev. J. E. Walsh, in *The Missionary*, vol. XXXVI (Nov. 1922), pp. 326 ff; *The Field Afar*, vol. II (April 1908), p. 10; *ibid.* (Aug. 1908), pp. 8, 10. Helpful information has also been received from Father James, O.F.M., editor of *The Franciscan Herald;* Father Hornsby, S.J.; and Archbishop McNicholas of Cincinnati.

American missioners were unknown in the whole eastern mission field.

The first quarter of the present century, however, has witnessed an encouraging change. As yet only a few individual secular priests have gone to the Philippines from America, but American Jesuits have been doing exceptional work in that quarter. Moreover, the appointment of American bishops to those Islands was a striking reminder of our duty to this dependency of our Government. In Africa a number of American subjects of the Holy Ghost Fathers are now engaged in the work.

It is in Asia especially that a considerable difference has been realized in the past few years. In India, American Jesuits and the Holy Cross Fathers have entered vigorously into the work. (The Holy Cross Fathers have already established a seminary in Washington, D. C., adjoining the Catholic University, to train priests of their congregation for the missions in Bengal.) The Society of the Divine Word and the Maynooth Mission have sent subjects to China. Just to the north of the Maryknoll Mission, the American Dominicans have been established; while to the northwest American Passionists, and to the west American Vincentians, have been at work for the past few years. American Benedictines have undertaken educational work in Peking and American Franciscans are established at Wuchang.[3]

[3] *Ibid., The Field Afar,* vol. XVIII (Sept. 1924), p. 253. The

One by one the great orders and congregations of the Church are pointing out the mission field to their American subjects, and although at present the territory covered by American priests is relatively small, the few years that have witnessed the growth of such a representation gives a sure hope for the future. These societies are merely following their great traditions; they needed only the command to go.

The particular field assigned to Maryknoll had been first evangelized by Jesuit missioners, but in 1848 Pius IX requested the Paris Foreign Mission Society to take under its control the large provinces of Kwangtung and Kwangsi.[4]

The first mission assigned to the Maryknoll priests lay to the southwest of the Kwangtung Province and included a territory of 20,000 square miles; in the fall of 1920 a section of the Kwangsi Province, adjacent to the older mission and including a territory of 15,000 square miles, was added. In area the entire Maryknoll Mission in China com-

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Catholic University at Peking has been recently established by the American Benedictines. The pioneer, Fr. Espelage, is Prefect Apostolic of the American Franciscan Mission of Wuchang.

[4] Launay, *op. cit.*, vol. III, pp. 230 ff.; *La Société des Missions Étrangères*, p. 29. Unfortunately there is no record of the Jesuit missioners who preceded the priests of the Paris Foreign Mission Seminary in this field. Father Launay, the archivist of the Paris Seminary, has been unable to secure any data on the earlier missions of this province.

prises a territory equal in extent to the whole of New England and New Jersey, exclusive of Maine. The population numbers approximately 7,935,000. The mission is in part coast territory, being bounded on the south and east by the South China Sea and on the north by the West River.[5]

For the first few years the Maryknoll missioners remained under the jurisdiction of the Vicar Apostolic of Canton. Appreciating their own lack of experience in the mission field, they requested to be allowed to continue longer than the agreement called for, under the direction of the French missioners formerly in charge of the district. In face of almost insurmountable barriers these French priests had managed to cover the ground so as to leave some promising foundations.[6]

In the first Maryknoll Mission there were three larger centers (each with a chapel and rectory), and to these were attached a number of district stations with accommodations to offer the Holy Sacrifice. For lack of priests the mission had been neglected for some years, so that it was necessary for the Maryknoll priests to repair in some quarters and to build in others. Father Gauthier of the Paris Seminary, a veteran missioner of the district, was assigned by Bishop de Guébriant as guide and in-

[5] Taken from the *Maryknoll Report* prepared for the Mission Exhibit in Rome during the Jubilee Year of 1925, and the *Report of the Kongmoon Prefecture, 1924* (reprinted in *The Field Afar*, vol. XIX [March 1925], pp. 67–68).

[6] *American Missions in China, op. cit.*, p. 327.

structor of the first Maryknoll missioners. His long years on the mission field and his wealth of experience were generously placed at their disposal.[7] The young missioners were fortunate, and there is scarcely a letter in the early days of the mission which did not express their appreciation of this sterling priest.[8] Father Gauthier remained with the Maryknoll priests for two years, and was then recalled to be raised to the episcopate and given charge of the Vicariate of Western Kwangtung.

Reading between the lines of the joyful letters of those earlier years, one glimpses many a trial smiled away. These trials were what might be expected for American priests on the missions and were taken as a matter of course, the language being considered the great cross.

The need of Brothers and Sisters was felt quite early on the mission, but until the Departure of 1921 it was impossible to spare any from the home base. On the arrival of the Brothers and Sisters, the missioners were able to open dispensaries and to strengthen their schools and orphanages.

In 1920 Bishop de Guébriant was appointed Apostolic Visitor to China and in his report took occasion to commend the American priests in the Vicariate of Canton. After his journey to Rome, where he delivered his report, he returned to China by way of the United States and paid a visit to Maryknoll.

[7] Maryknoll Letter Files; Kress, *op. cit.*, p. 21.
[8] Cf. *Maryknoll Mission Letters,* vol. I, *passim.*

While His Grace was at Maryknoll the announcement was made of the enlargement of the Maryknoll Mission so as to include territory in Kwangsi under the jurisdiction of Bishop Ducœur. Bishop de Guébriant was later recalled to France to become Superior-General of the Paris Foreign Missions Society.

During the first six years of effort (1918–1924), over one thousand adult converts were received into the Church by the Maryknoll missioners. In addition there were more than six hundred infants baptized and nearly two thousand catechumens placed under instruction in 1924.[9] Lack of funds made it difficult to found the needed institutions for the missions, yet during this time Father Ford succeeded in establishing a boys' school and a home for blind women at Yeungkong; a normal school for catechists and a boys' school were established at Kochow by Father Meyer; at Loting, Father McShane opened an orphanage and boys' school; a third school for boys was started by Father Dietz at Tungchen; while in the more newly acquired territory of Kwangsi, in the city of Pingnam, a city almost totally pagan, a medical dispensary was organized.[10]

With the appointment of Father James E. Walsh as Prefect Apostolic, and the erection of the Maryknoll Mission territory into a Prefecture Apostolic,

[9] Cf. Appendix, pp. 150–152.
[10] *Ibid.*

a further addition of territory was entrusted to Maryknoll. This included Kongmoon — an ideal mission center for the entire section — and Sancian Island, the spot where the greatest of modern missioners, Saint Francis Xavier, died.

The erection of the Maryknoll Mission into a Prefecture Apostolic meant the separation of the Maryknoll Mission with its own Ordinary from the Vicariate of Canton. In a way it was an epoch-marking event, for the Kongmoon Prefecture is the first Prefecture in China to be staffed solely by American missioners. Then too, including as it did the precious gift of Sancian, it was a striking example of the confidence which the Holy See placed in the young Society.[11]

The mission in Korea, which was assigned to the Society by Propaganda in 1922, brought Maryknoll missioners to a land glorious in its martyrology, a country unique in that it had provided its own first apostles.

In 1650 the king of Korea, visiting the court of Peking, met the illustrious Jesuit, Father Adam Schall. The two became quite friendly, and on parting Father Schall asked the king to accept some Christian writings which he had translated into

[11] *Report of Kongmoon Prefecture, 1924,* pp. 1–3; Letter from *Propaganda* is reprinted in *The Field Afar,* vol. XVIII (May 1924), p. 135.

Chinese. The king gladly accepted the present and promised to have copies multiplied for the use of Korean students. A century later, Ni Slung Houn, a Korean student, poring over these writings came to the conclusion that they contained the answer to all the difficulties and questions which troubled his soul. Desiring to learn more of the teachings, he resolved to go to the court of Peking and inquire. At that time it was a capital offence for a native to leave, or for a foreigner to enter, the kingdom of Korea, the only exception being the embassy which went to the court of Peking to pay the yearly tribute of the king of Korea to the emperor of China. The student Ni managed to be appointed to this embassy in the year 1783, and at Peking he met Archbishop Covea. Ni was then more fully instructed in the religion and baptized under the name of Peter. He returned to his country, an apostle.

Two centuries before this event, seed had been sown. In 1591, Taikosama, a Christian prince of Japan, led an army into Korea and took a number of Koreans back to Japan as slaves. Among these slaves was a youth who was much attracted to the Faith and desired to be baptized. This youth received the name of Cajus in baptism and for long years labored as a catechist in Japan. When the terrible persecution broke out against the Christians of Japan, he was one of the number who made the Hill of Nagasaki immortal by their heroic deaths for the Faith of Christ. The blood of Cajus, shed

in a foreign land, enriched his native country.[12]

The early missions in Korea met with little success. Korea was then justly called the Hermit Kingdom and only by stealth could missioners enter the country or propagate the Faith there. Despite these handicaps, priests managed to get in and remained in disguise. A great persecution broke out in 1839 and continued intermittently for over forty years. For a time the work was practically abandoned, but in the last half of the nineteenth century it was renewed with vigor. The blood of native Christians as well as of missioners was spilled in abundance, and the land was prepared for a glorious harvest.[13]

To this privileged mission field, Father Patrick J. Byrne of Washington, D. C., was sent as the first Maryknoll Mission Superior. Father Byrne had come to Maryknoll immediately after his ordination in 1915. He had been Director of the Preparatory College since the departure of Father James E. Walsh for the missions, except for the period of the Maryknoll Superior's trip to China, when he was placed in charge of the Seminary. Father Byrne left for Korea on January 23, 1923, and journeyed to his mission by way of Europe. Arrived in Korea, he took up residence with the Bishop of Seoul and while trying to master the

[12] Dallet, *Histoire de l'Eglise de Coree,* pp. 17–21, Paris, 1874; Spillman in the *Kirchenlexikon,* article "Korea," pp. 1018–23, Freiburg, 1891 ff.; Mutel, Rt. Rev. G., in the *Catholic Encyclopedia,* article "Corea," vol. IV, pp. 361–363.

[13] Mutel, *op. cit.*

language found time to secure the necessary property and make a study of conditions in preparation for the opening of his mission in the fall. Father Byrne has since been joined by twelve priests, one Brother, and twelve Sisters.[14]

The Maryknoll Mission in this land of martyrs embraces an area of 16,802 square miles, or one-fifth of all Korea. It lies in the Province of Pengyang, in the northwest of the Vicariate of Seoul. As yet the mission is under the jurisdiction of the Vicar Apostolic of Seoul.[15]

In June 1924, sixteen students were raised to the priesthood at Maryknoll, and thirteen others received Sacred Orders. In September of the same year a group of twenty-four, including ten priests, two Brothers and twelve Sisters, left for the missions in China and Korea.[16]

On the occasion of this Departure a notice appeared in *The Field Afar* calling attention to an article which had appeared in the first issue of that magazine relative to the departure of *seven* Presbyterian missionaries for India and the hope, then plaintively voiced, that some day the departure of

[14] *The Field Afar,* vol. XVII (Jan. 1923), p. 3; *Maryknoll-in-Korea Report, 1925.* [15] *Ibid.*

In the fall of 1925 a new Maryknoll mission was established in Manchuria. Father Raymond A. Lane was appointed Superior.

[16] *Field Afar,* vol. XVIII (July-August 1924), p. 217; *Ibid.* (Oct. 1924), p. 267.

seven Catholic priests for the missions of the Far East might be recorded.[17]

Almost eighteen years had passed since the editor of *The Field Afar* visioned — too sanguinely, it was thought — a day when the country might rejoice in witnessing seven of her sons going forth from our shores to the missions of Eastern Asia. Those eighteen years represent the development and growth of interest in the cause of the foreign missions in this country. They represent, too, the awakening and the realization of the country's duty and privilege to partake in the task of spreading the Kingdom of God on earth, of making the Blood of Christ more fruitful.

The vision of the seer fell far short of the reality, for eighteen years later the departure of the twenty-four from Seattle and San Francisco represented the Maryknoll contingent alone, no account being made of the American priests and Sisters of other societies who were sent to the field during that year. It was a number that far exceeded his fondest expectation. Undoubtedly, were the departures of all American missioners recorded during that year, the number might well have been doubled.

A very striking instance of the development of foreign mission interest in this country may be found in the encouraging growth of the Catholic Students' Mission Crusade. An editorial in *The Field Afar* which referred to a recent convention of

[17] *Vide* pp. 50–51 of this work.

the Students' Volunteer Movement,[18] a non-Catholic organization in aid of Protestant missions, and called attention to the lack of a similar interest on the part of Catholic students, arrested the attention of Clifford J. King, then a student at Saint Mary's Mission House, Techny, Illinois. This young man gathered about him a few of his fellow students and launched a campaign of prayer to enlist the Catholic students of America in the cause of the missions. He was forced to face many discouragements before the first gathering took place at Techny, July 27–30, 1918; but before he departed for China, where he was ordained as a priest in the Society of the Divine Word, Father King had the pleasure of seeing his own zeal rewarded in the flourishing condition of the Crusade.[19] A powerful impulse was given to the movement by the National Convention held at Washington, D. C., in the summer of 1920, and by the Dayton Convention of 1921. Almost a full measure of success was reached at the epoch-marking convention, held at Notre Dame, Indiana, in August, 1923, where there were present more than fifteen hundred students, with priests and religious from many sections of the world. The enthusiasm

[18] Cf. *The Field Afar*, vol. VIII (Aug. 1914), p. 4, for editorial.

[19] Hagspiel, Rev. Bruno, S. V. D., *Origin and Development.* Paper read at Techny Convention, reprinted in the *Catholic Students' Mission Crusade Bulletin, Number Three,* Washington, 1918; *Early Days of the Catholic Students' Mission Crusade,* article by Rev. J. S. Murphy, S. V. D. (classmate of Father King), in *Our Missions,* vol. I (Aug. 1921), pp. 123–124; *The Newest Crusade,* pamphlet issued by C. S. M. C., Cincinnati, 1924.

there displayed gives much hope.[20] At the present time the Crusade has 765 colleges and high schools, as well as 1482 elementary schools, enrolled under its banner. Its Crusaders number 414,700.[21]

In writing the story of an individual organization it is comparatively easy to overlook what others have done in the same field, perhaps more effectively. It would be interesting to have the various organizations who have American subjects in the mission field, tell the story of their own splendid work in the American apostolate. There are now very few orders or congregations of priests in America which have not a number of American subjects in the field. There is also a growing movement among the American Sisterhoods to send members to the mission field; while congregations of Brothers are likewise beginning to follow in the wake of their European confrères. The Brothers of Mary have been pioneers in this respect.

We have now entered a period when the cause of the missions is no longer a novelty to the Catholics of this land. Maryknoll has attained its fifteenth anniversary (1911–1926). Its life is a passing moment in the age of the Church and the annals of the missions. Maryknoll, as we know institutions of the Church, is as yet untested: it has not

[20] *The Shield* (official organ of the C. S. M. C.), vol. III (Nov. 1923), pp. 1–2.

[21] Figures given by Rev. Frank H. Thill, Secretary-Treasurer of the C. S. M. C., for June, 1926.

faced the corrosive influence of time. Yet the few years of its life seem to augur well for the future; it has proved at least its possibilities, and such an institution will always be needed. The Church will cease to be missionary only when her divine mission is fully consummated, and, till then, every country that has received the Faith must carry its proportionate burden and thus share in the reward and glory of the Apostolate.

With evidence of awakened interest in the cause of the missions and a review of what has been done in the past few years, Catholic America might well be congratulated; but let us honestly face the question: "Is it all that can be done?"

The needs of the missions are evident and our country is the richest in the world. Even at this late date a mere handful of missioners, relatively speaking, are trying to reap a harvest all too great for their willing hands. God in His abundant grace has brought the harvest to maturity. To us He has given the duty and privilege of bearing the sheaves. If God has left to His Church the solemn injunction to bring all peoples under the sweet yoke of His love, does it seem reasonable that He would not send out enough servants to "bid them come"? When we view the work to be done, and the number engaged to do it, are we not confronted with the alternative that He has not given sufficient means to attain an end which He has enjoined, or that He has given sufficient means but we have failed to use

them? We know that He has given abundantly!

Christ willingly shed the last drop of His priceless Blood and left to us the privilege of applying its effects. He wishes the world to be deluged in the saving tide of this Blood. We alone, by indifference, can stem the tide. Whether we are missioners — priests, Brothers, or Sisters — or helpers by prayer and alms, we are the ones on whom the burden is laid and to whom the privilege is given. He asks each of us to make His Precious Blood more fruitful in the salvation of the world. We can refuse! Yet would we dare?

It might be asked if the labor required to staff the missions is really worth the lives of thousands self-exiled to spread the kingdom of Christ. A sufficient answer to this question would be to describe the value of a single soul in the sight of God, but it may be to the point to quote the beautiful tribute, paid by a leading non-Catholic missionary of the last century, to the Chinese Catholics. Referring to the persecutions in China, he wrote:

"The Jesuits achieved notable triumphs; then came a reaction due to a variety of causes, and finally an edict whereby 'all missionaries not required at Peking for scientific purposes' were ordered to leave the country.

"In 1747 severe persecutions extended all over China. Many foreigners and converts suffered death, torture, imprisonment, and banishment. The behavior of the Catholic Christians during this try-

ing century and a quarter is the most convincing proof of the genuineness of their religion. No better evidence of this could have been given by converts anywhere under the skies." [22]

One may come closer to our day and recall the twenty-five thousand Chinese who laid down their life for the Faith in the Boxer Revolt of 1899.[23] And is there a more sublime story in the annals of the Church than that of the hundreds of families of Japanese Catholics who retained their Faith for two centuries and a half without the aid of priests or the consolation of the Sacraments?

One may indeed be sanguine of the future; the mission fields lie in lands reddened by martyrs' blood and we reap because of their suffering. There will be difficulties, but these will not disturb the true missionary heart. It is evident to the Catholic that "Christ wishes all to be saved and come to the knowledge of the truth," and we, in His Providence, are the means chosen for that end. His Will cannot be frustrated. If we do our part, we need have no fear of the result. If we have seemingly insurmountable obstacles, we have likewise unconquerable assets.

"The task before us is of twentieth century proportion, but it is not by any means more formidable than the one that presented itself to Saint Paul on

[22] Smith, Arthur H., *Rex Christus: An Outline Study of China*, p. 123, New York-Chicago, 1903.

[23] Streit, *op. cit.*, p. 43.

the Areopagus, or to Saint Peter in the Mamertine prison. They won out most gloriously in the end. Why not we? We bear the same banner, fight with the same weapons, and are contending for the same victory." [24]

If we know that a mighty horde remains to be converted and that the centuries which have passed since Christ issued His command have brought but a portion of the human race into the fold, if the day seems distant when all the world will be drawn to Christ by ties of love, we may well remember that the Church partakes of and lives in Eternity. The Church but echoes the words of the Psalmist:

"And thou hast said: Be ye converted, O ye sons of men. For a thousand years in thy sight are as yesterday, which is passed. And as a watch in the night, things that are counted as nothing, shall their years be. . . ." (*Ps. LXXXIX: 3–5.*)

Yet it is our duty to look to the morrow for the consummation of Christ's command. If nineteen centuries have passed with results inadequate to the price which Christ has paid, the fault has been ours; but so, too, is the present day ours to speed the fulfillment of that Divine command, to speed the day when countless idols shall fall and tabernacles to the living Savior be erected in their stead.

[24] Opening address of Fr. A. P. Doyle, C.S.P., at the Washington Conference of the Catholic Missionary Union, 1909. Reprinted in *The Missionary,* vol. XXIII (Nov. 1909).

APPENDIX

APPENDIX

A. IN MEMORIAM

AT the entrance to the chapel at Maryknoll there is a small Roll of Honor on which the names of Maryknoll's departed are inscribed — a memento of those who have "finished the course". Though only fifteen years have passed since the Society entered on its task, already the names of five priests, two Brothers, three Sisters, and three students are enrolled.

Rev. John J. Massoth, A.F.M.

During the epidemic of the Spanish influenza, in the winter of 1918–1919, nearly one half of the students at the Seminary and the Preparatory College were afflicted. Father Massoth, then teaching at the College, was tireless in his efforts to help the stricken students. When it became necessary to remove one of them to the hospital in Scranton, Father Massoth carried the sick boy in his arms during the journey, as the boy was too weak to remain upright in the automobile. Within a few days this student died and Father Massoth accompanied the body to Albany, New York. There he himself fell ill and was hurried to Maryknoll; but pneumonia developed and he died within a fortnight — March 9, 1919. Father Massoth had made his ecclesiastical studies at Saint Meinrad's, Indiana, and at Louvain, before completing his last two years of theology at Maryknoll. He was

ordained at Saint Patrick's Cathedral, New York, June 2, 1917. At the urgent request of his aged parents, he was buried at his home in Piqua, Kansas.[1]

Rev. John I. Lane, A.F.M.

After nearly a lifetime of physical suffering, Father John I. Lane, one of the founders of *The Field Afar* and the first priest, after the two founders of the Society, to affiliate with Maryknoll, died at Saint Agnes' Hospital, Baltimore, April 24, 1919. Though compelled to leave Maryknoll because of his failing health, he never lost his early love for the cause and died a member of the Society. He was buried from his home in Boston, Massachusetts.[2]

Rev. Thomas F. Price, A.F.M.

From the first group of Maryknoll missioners Father Price was taken before they had been a year on the missions. Stricken with an acute attack of appendicitis while alone at the Maryknoll Mission in Yeungkong, he managed with great difficulty to reach Saint Paul's Hospital, Hongkong, where after a short interval he passed to his reward on the Feast of the Holy Name of Mary, September 12, 1919. He was buried in Happy Valley Cemetery, Hongkong.

Father Price was approaching his sixtieth year when he died, having been born in Wilmington, North Carolina, August 19, 1860. He was ordained to the priesthood on June 30, 1886, and began at once a memorable career on the North Carolina missions, where he remained until, in company with Father Walsh, he founded the Catholic Foreign Mission Society of America in 1911. Father

[1] *The Field Afar,* vol. XIII (April 1919), p. 71; Kress, *op. cit.,* p. 29.

[2] *The Field Afar, op. cit.* (May 1919), p. 89.

Price was appointed Superior of the first band of missioners leaving Maryknoll and was the first sacrifice that God asked from their hands.[3]

Rev. Anthony P. Hodgins, A.F.M.

The second death recorded among the Maryknoll missioners was that of Father Anthony P. Hodgins of Brooklyn, New York. Before his entrance to Maryknoll, where he made his four-year theological course, Father Hodgins had studied in Baltimore at Saint Joseph's Seminary for Colored Missions. He had previously been a successful lawyer. Father Hodgins was ordained at Dunwoodie, New York, June 14, 1919, and until his departure for the missions in 1920 he taught at the Preparatory College. His service on the missions was brief — less than two years — but during that time he threw his whole strength into his work. He died on May 23, 1922, at Hongkong. Weakened by exposure in the waters of the South China Sea, into which he had been precipitated by the boom of a vessel, he proved a ready victim for a severe attack of pneumonia contracted in an old Chinese house at Chiklung. He was taken to Hongkong by a steamer of the *Standard Oil Company* (to whose courtesy Maryknoll missioners are much indebted) but was beyond treatment. He died at Saint Paul's Hospital, shortly after his arrival, and was buried in Happy Valley Cemetery beside Father Price.[4]

Rev. T. Walters McKenna.

Father McKenna came to Maryknoll in the fall of 1919, after serving as military chaplain during the World

[3] *Ibid.* (Oct. 1919), p. 209; *ibid.* (Dec. 1919), p. 257; *Father Price of Maryknoll,* pp. 3–52; *Maryknoll Mission Letters,* vol. I, pp. 165 ff.

[4] *The Field Afar,* vol. XVI (August 1922), p. 237

War. Prior to the entrance of America into the war he served as a curate in the archdiocese of Baltimore. He made his theological studies at Saint Mary's Seminary, Baltimore, and was ordained priest, December 22, 1905. He departed for China with the third group in 1920; but a year later, at his own desire, he withdrew to the Philippines, where he died, November 30, 1923, after laboring for two years in the diocese of Jaro. His body was brought home to Baltimore for burial.[5]

Brother Bernard Bobb.

On February 25, 1921, while tending the large boilers in the power house at Maryknoll, Brother Bernard Bobb was accidentally killed. Before his entrance at Maryknoll, Brother Bernard regularly set aside a portion of his earnings, which he sent to help some missioner-aspirant to reach his goal. From the day of his arrival at Maryknoll, February 16, 1919, until his death two years later, he was an example of faithfulness to duty and of solid piety. He was the first of the Auxiliary Brothers to die and the first to be laid at rest in the Maryknoll Cemetery. His memory, as the story of his simple, beautiful life is told, is an inspiration, and his confrères may well be envied their first sacrifice.

At the time of his coming to Maryknoll, Brother Bernard was a resident of Woburn, Massachusetts, but his boyhood home was in Trinidad, South America.[6]

Brother Thomas McCann.

One of the pioneers at Hawthorne, and later at Maryknoll, Brother Thomas was the first Auxiliary of Saint

[5] *Ibid.* vol. XVIII (Feb. 1924), p. 58; *Baltimore Catholic Review,* Dec. 8, 1923.

[6] Kress, *op. cit.,* p. 29; *The Field Afar,* vol. XV (March 1921), p. 97.

Michael to be received into final membership. He was a native of Brooklyn, New York. Though delicate in health, he was from the beginning one of Maryknoll's most valuable men. Brother Thomas died at Monrovia, California, March 7, 1922, and was buried at Los Angeles, California. He had spent the last years of his life helping to establish the Maryknoll Mission in Los Angeles.[7]

Sister Mary Xavier.

The death of Sister Mary Xavier (Mary Louise Wholean) was the first among the Maryknoll Sisters. She was one of the group of three that formed the nucleus of the Maryknoll Sisterhood. Graduated from Wellesley College, she had taught the Classics for several years at the High School in Westfield, Massachusetts. She died at Maryknoll, February 19, 1917, just at the time when the little band of which she was a member was beginning to take definite form as a religious congregation. The last years of her life were passed in continual illness, but all her sufferings were offered for the cause to which she had devoted her life and her talents. Sister Mary Xavier was buried in Saint Augustine's Cemetery, Ossining, New York, but her body has since been transferred to "God's Acre" here at Maryknoll. On the base of the statue of Our Lady which faces the Pro-Seminary — now Rosary House — there is a tablet dedicated to her memory.[8]

Sister Mary Emmanuel.

On the eve of the Feast of the Ascension, May 9, 1923, Sister Mary Emmanuel (Catherine Donohue) died

[7] *The Field Afar*, vol. XVI (April 1922), p. 102.

[8] Kress, *op. cit.*, pp. 28–29; *The Field Afar*, vol. XI (March 1917), p. 34.

at the Maryknoll Convent. She was a native of Jersey City, New Jersey, and began her novitiate September 8, 1921. Her life as a novice is best summed up in the text of the sermon delivered at her funeral by the Maryknoll Superior: "*Suffer little children to come unto me . . . for of such is the kingdom of heaven.*" She was buried beside Sister Mary Xavier.[9]

SISTER MARY GERTRUDE.

Less than a year from the time of her departure for the missions, Sister Mary Gertrude (Sarah Moore) died at Yeungkong, China, August 21, 1923. Sister Gertrude, already a registered nurse, entered the Maryknoll novitiate in October, 1920. At Yeungkong she organized and conducted the dispensary, winning her way into the hearts of the natives by helping them daily at the mission and visiting in their homes those who were unable to come to her. She contracted typhoid fever and died after three weeks' illness. She was buried in the Catholic cemetery outside the walls of Yeungkong.[10]

[9] *Ibid.*, vol. XVII (June 1923), p. 168.

[10] *Ibid.*, vol. XVII (Dec. 1923), pp. 334, 338; *ibid.*, vol. XVIII (Feb. 1924), p. 43.

B. DEPARTURE GROUPS

FIRST GROUP. September 8, 1918. To China.

Rev. Thomas F. Price (Superior)	of Nazareth, North Carolina
" James E. Walsh	" Cumberland, Maryland
" Bernard F. Meyer	" Stuart, Iowa
" Francis X. Ford	" Brooklyn, New York.[1]

SECOND GROUP. September 8, 1919. To China.

Rev. Daniel L. McShane	of Columbus, Indiana
" William F. O'Shea	" Hoboken, New Jersey
" Alphonse S. Vogel	" New York City [2]

THIRD GROUP. September 7, 1920. To China.

Rev. Frederick C. Dietz	of Oberlin, Ohio
" Robert C. Cairns	" Worcester, Massachusetts
" George F. Wiseman	" Arlington, Massachusetts
" Anthony P. Hodgins	" Brooklyn, New York
" T. Walters McKenna	" Baltimore, Maryland
" Joseph S. Donovan	" McKeesport, Pennsylvania [3]

FOURTH GROUP. September 8, 1921. To China.

Rev. Joseph A. Sweeney	of New Britain, Connecticut
" Joseph A. Meehan	" New Orleans, Louisiana
" John H. Murray	" Cambridge, Massachusetts
" Philip A. Taggart	" Brooklyn, New York
" Adolph J. Paschang	" Martinsburg, Missouri
Brother Albert Staubli	Switzerland

[1] *The Field Afar,* vol. XII (Oct. 1918), pp. 160 ff.
[2] *Ibid.,* vol. XIII (Sept. 1919), p. 182; (Oct. 1919), p. 218.
[3] *Ibid.,* vol. XIV (Sept. 1920), p. 198.

September 12, 1921. To China.

Sr. Mary Paul McKenna (Superior)	of Reading, Pennsylvania
" Mary Rose Leifels	" Schenectady, New York
" Mary Lawrence Foley	" Fall River, Massachusetts
" Mary Monica Moffatt	" Fall River, Massachusetts
" Mary Imelda Sheridan	" Scranton, Pennsylvania
" Mary Barbara Froelich	" Merrill. Wisconsin [4]

Fifth Group. September 12, 1922. To China.

Rev. Anthony Paulhus	of Fall River, Massachusetts
" Frederick E. Fitzgerald	" Holyoke, Massachusetts
" John J. Toomey	" New Bedford, Massachusetts
Brother John Dorsey	" Chicago, Illinois
Sr. Mary Francis Davis	" Brooklyn, New York
" Mary Magdalen Doelger	" New York City
" Mary Dolores Cruise	" E. Weymouth, Massachusetts
" Mary Cecilia Cruickshank	" Toronto, Canada
" Mary Gertrude Moore	" New York City [5]

Sixth Departure. January 23, 1923. To Korea.

Rev. Patrick J. Byrne (Superior) of Washington, D. C.[6]

Seventh Group. September 11, 1923. To China and Korea.

Rev. Patrick H. Cleary	of Ithaca, New York (*Korea*)
" William A. Fletcher	" Fall River, Massachusetts (*China*)
" Thomas A. O'Melia	" Philadelphia, Pennsylvania (*China*)

[4] *Ibid.*, vol. XV (Sept. 1921), pp. 244–246; *ibid.* (Aug. 1921), p. 231.

[5] *Ibid.*, vol. XVI (Oct. 1922), p. 307.

[6] *Ibid.*, vol. XVII (Mar. 1923), p. 86.

Brother Michael Hogan of Philadelphia, Pennsylvania (*China*)

Sr. Mary Matthew Conlon of Montclair, New Jersey (*China*)
" Mary Patricia Coughlin " Arlington, Massachusetts (*China*)
" Mary Dominic Guidera " Corona, New York (*China*)
" Mary Ruth Riconda " Corona, New York (*China*)
" Mary Miriam Schmidt " Merrill, Wisconsin (*China*)
" Mary de Lourdes Bourguignon of Brooklyn, New York (*China*)
" Mary Richard Wenzel of Sturgis, Michigan (*China*) [7]

EIGHTH GROUP. October 23, 1923. To China and Korea.

Rev. Raymond A. Lane of Lawrence, Massachusetts (*China*)
" John E. Morris " Fall River, Massachusetts (*Korea*)
" Maurice P. Gleason " Chicago, Illinois (*China*)
Brother Isidore " France (*Korea*) [8]

NINTH GROUP. September 12, 1924. To China and Korea.

Rev. James M. Drought of New York City (*China*)
" Joseph H. Cassidy " Millis, Massachusetts (*Korea*)
" Charles A. Walker " San Francisco, California (*China*)
" John E. Ruppert " Sioux Falls, South Dakota (*China*)
" Bertin J. Ashness " Singapore, Straits Settlements (*China*)
" Edward F. LePrelle " Buffalo, New York (*China*)
" Otto A. Rauschenbach " St. Louis, Missouri (*China*)
" Edward V. Mueth " St. Louis, Missouri (*China*)
" Constantine F. Burns " Toledo, Ohio (*China*)
" Patrick J. Duffy " Brooklyn, New York (*Korea*)
Brother Martin Barry " New York City (*China*)
" Benedict Barry " Brooklyn, New York (*China*)

[7] *Ibid.* (July-Aug. 1923), p. 225.
[8] *Ibid.* (Nov. 1923), p. 315.

Sr. Mary Raphael Harrington	of Oakland, California	(*China*)
" Mary Bernadette Tam	of Honolulu, Hawaii	(*China*)
" Mary Beatrice Meyer	" Davenport, Iowa	(*China*)
" Mary Camillus Reynolds	" Masseha, New York	(*China*)
" Mary Rosalie Weber	" Detroit, Michigan	(*China*)
" Mary Ligouri Quinlan	" Stuart's Draft, W. Virginia	(*China*)
" Mary Lucy Leduc	" Detroit, Michigan	(*Korea*)
" Mary Juliana Bedier	" Salt Lake City, Utah	(*Korea*)
" Mary Eugenia Gorman	" Charlestown, Massachusetts	(*Korea*)
" Mary Sylvester Collins	" Ardmore, Pennsylvania	(*Korea*)
" Mary Andrew Smith	" New York City	(*Korea*)
" Mary Augustine Kuper	" Baltimore, Maryland	(*Korea*) [9]

TENTH GROUP. March 7, 1925. To China and Korea.

Rev. Joseph A. Hunt	of Brookline, Massachusetts	(*Korea*)
" Joseph P. McGinn	" Philadelphia, Pennsylvania	(*China*)
Brother Joseph Donohue	" Jersey City, New Jersey	(*Korea*) [10]

ELEVENTH GROUP. September, 1925. To China and Korea.

Rev. William J. Downs	of Erie, Pennsylvania	(*China*)
" Donald V. Chisholm	" Cambridge, Massachusetts	(*Korea*)
" Leo Peloquin	" Brockton, Massachusetts	(*Korea*)
" Hugh C. Craig	" Minneapolis, Minnesota	(*Korea*)
" Hubert M. Pospichal	" Elma, Iowa	(*Korea*)
" William A. Booth	" Brooklyn, New York	(*Korea*)
" Roy Petipren	" Detroit, Michigan	(*Korea*)
Sr. Mary Teresa Sullivan	" Nashua, New Hampshire	(*Korea*)
" Mary Gemma Shea	" Roslindale, Massachusetts	(*Korea*)
" Mary Ursula Kenkel	" St. Louis, Missouri	(*Korea*)

[9] *Ibid.*, vol. XVIII (July-August 1924), p. 217; *ibid.* (Oct. 1924), p. 267.

[10] *Ibid.*, vol. XIX (Mar. 1925), p. 83.

Sr. Mary Reginald Silva	of Oakland, California (*China*)
" Mary Paschal Hackett	" Chicago, Illinois (*Korea*)
" Mary Agneta Chang	" Chemulpo, Korea (*Korea*)
" Mary Margaret Kim	" Seoul, Korea (*Korea*)

TWELFTH GROUP. November, 1925. To China.

Rev. Joseph A. Schmidt	of Cleveland, Ohio
" John C. Heemskerk	" Hillgeborn, Holland
" Joseph L. Farnen	" Baltimore, Maryland
" George Bauer	" Pensburg, Bavaria
" John B. O'Mara	" New York City
" Patrick F. Malone	" Brooklyn, New York
" Robert E. Sheridan	" Chicago, Illinois
" Joseph McCormack	" New York

Sr. Mary Mercedes Cusack	of Brooklyn, New York
" Mary Clement Quinn	" Brooklyn, New York

FIRST GROUP FOR THE PHILIPPINES. November, 1925.

Sr. Mary Lumena McMahon	of Boston, Massachusetts
" Mary Dolorita Heaney	" Brooklyn, New York

SECOND GROUP FOR THE PHILIPPINES, May-June, 1926.

Sr. Mary de Sales Mullen	of Parkersburg, West Virginia
" Mary Teresita O'Donnell	" Aberdeen, South Dakota
" Mary Angela Dalton	" Cambridge, Massachusetts
" Mary Philip Bergeron	" Norway, Michigan
" Mary de Chantal Galligan	" Taunton, Massachusetts
" Mary Theodore Farley	" New York City
" Mary Assumpta Duffy	" Fall River, Massachusetts
" Mary Caritas McCabe	" Worcester, Massachusetts

C. SOME MARYKNOLL STATISTICS

I. FIRST REPORT OF THE MARYKNOLL MISSION IN CHINA

For the period ending September, 1920[1]

POPULATION:

Catholics	(approximately)	2000
Pagans		2,000,000

PERSONNEL:

American Missioners (Priests)	
Chinese Priests	0
Students in Seminary (Preparatory)	2
Catechists — Men	30
" — Women	10

ESTABLISHMENTS:

Districts staffed	3
Stations	40
Churches	3
Chapels	20
Orphanages	1
Schools — for Boys	20
" — " Girls	10
" — Industrial	0
Hospitals	0
Dispensaries	0
Leper Asylums	0

ADMINISTRATION:

Christians	(approximately)	2000
Catechumens		2000
Baptisms — Adults		208
" — Children		195

[1] *The Field Afar*, vol. XV (June 1921), p. 159.

Confessions — Annual	1004
" — of Devotion	3208
Communions — Annual	583
" — of Devotion	4908
Confirmations	0
Extreme Unctions	5
Marriages	16

DISTRICT DETAILS

	Yeungkong	*Tungchen*	*Kochow*
Christians	462	230	900
Adult Baptisms	99	47	62
Infant "	118	36	42

II. SIXTH REPORT OF THE MARYKNOLL MISSION IN CHINA (PREFECTURE APOSTOLIC OF KONGMOON)

For the year ending August 15, 1925

POPULATION:

Catholics	6489
Heretics and Schismatics (about)	10,000
Pagans	6,000,000

PIOUS ASSOCIATIONS AMONG THE FAITHFUL:

The Society of the Happy Death
The Society of the Scapular of Mount Carmel

PERSONNEL:

American Missioners	34
Priests, 20	
Brothers, 2	
Sisters, 12	
Chinese Priests	0

Students in Preparatory Seminary	15
" " Minor "	10
" " Major "	1
Catechists — Men	60
" — Women	30

ESTABLISHMENTS:

Districts staffed	10
Stations	183
Churches (public)	10
Chapels (resident)	10
Chapels (non-resident)	183
Cemeteries	1
Orphanages (28 girls)	2
Infant Asylums (237 babies)	2
Infants boarded in Christian families	25
Homes for Aged (24 women)	1
Dispensaries (7460 cases treated)	3
Schools:	
Lower — Catholics only — (767 boys)	22
" — " " — (90 girls)	10
Higher — Catholics only — (150 boys)	1
" — " " — (40 girls)	2
Mixed (60 Catholics, 80 non-Catholics)	2

ADMINISTRATION:

Baptisms — Adults	414
" — " in articulo mortis	26
" — Children of Christians	22
" — " in articulo mortis	853
Confessions — Annual	2980
" — of Devotion	16,236
Communions — Annual	2670
" — of Devotion	46,972
Extreme Unctions	52
Marriages Blessed	42
Deaths — Adults	63
" — Children	28
" Christianities " where missions were preached	97

III. REPORT OF THE MARYKNOLL MISSION IN KOREA

For the year ending December, 1925

POPULATION:

Pagan	2,394,437
Protestant	41,473
Catholic	5,484
Korean	2,384,051
Japanese	48,372
Chinese	8,971

PERSONNEL:

American Missioners	26
Priests, 13	
Brothers, 1	
Sisters, 12	
Korean priests (loaned)	2
" Sisters (loaned)	4
Seminarians (preparatory)	6
Catechists — Men	67
" — Women	66

MISSION ESTABLISHMENTS:

Districts staffed	7
Stations	67
Churches	4
Chapels	27
Convents	4
Language School for Priests	1
Schools — Boys (459 pupils)	7
" — Girls (541 pupils)	6
Dispensary	1
Home for the Aged	1

ADMINISTRATION:

Christians	5484
Catechumens	390
Baptisms — Adults	382
" — Infants	440

ADMINISTRATION:

Communions	38,060
Confirmations	0
Medical treatment	1035

IV. TOTAL ENROLLMENT OF MARYKNOLL

on Foundation Day (June 29) 1926

Priests	78
Students at Major Seminary	66
" " Preparatory College	74
Foreign Mission Brothers of Saint Michael	50
Foreign Mission Sisters of Saint Dominic	264
Total	532

D. CRITICAL ESSAY ON SOURCES

Thanks to the scrupulous care with which documents for *The Story of Maryknoll* have been preserved, there was an abundance of material for this essay. Then, thanks to the fidelity which has kept these documents in good order — despite the necessary embarrassments of a period of building — the writer had no difficulty in securing the desired data. From the time of his appointment as Director of the Society for the Propagation of the Faith in the Archdiocese of Boston, the Maryknoll Superior has painstakingly preserved letters, records, and pamphlets bearing on the establishment of the Catholic Foreign Mission Society of America. He had also kept a diary; and when the founders moved to Hawthorne, the Bethlehem of the Society, the late Father John I. Lane was appointed chronicler, and faithfully entered in detail many of the early experiences. It might be noted here that every Maryknoll establishment is obliged to keep a diary and send copies of the same to the mother-house.

In two lectures which the Maryknoll Superior gave to the Novices' Unit of the Catholic Students' Mission Crusade, he sketched the beginnings of the Catholic Foreign Mission Society and the influence which Father Gabriel André, S.S., had on his own future life. These two addresses, carefully taken down in shorthand by the Sisters, proved a valuable contributory source. An unpublished article by Father André,[1] on the beginnings of the Society for the Propagation of the Faith in the United States, not only shed a new light on the systematic establishment of that Society in this country, but gave some valuable information relative to the interest which

[1] This article was later published in *La Croix*, Paris, Feb. 5 and 12, 1925.

the Maryknoll Superior displayed during his seminary days on the work that was to dominate his life.

The several conferences of the Catholic Missionary Union, held during the first decade of the present century, were an index of the growing interest in the mission cause, especially as affecting the present Maryknoll Superior; Father Thomas F. Price, his co-founder of Maryknoll; and Father Walter Elliott, C.S.P. Through the kindness of the Rector of the Apostolic Mission House, the records of these conferences were accessible.

The Field Afar, from its first issue — January, 1907 — has been a fruitful source of information. Breathing as it does the spirit of Maryknoll and the missions, it has told the story in its own words. At Maryknoll a complete index has been made of the entire set of nineteen volumes of this valuable magazine, and the efforts of the Maryknoll Sisters in formulating and filing these indices have been a signal help to the writer, who also found most useful a carefully arranged volume of clippings — "The Maryknoll Scrap Book" — of considerable value.

Other Maryknoll publications, notably the attractive pamphlet entitled *Maryknoll at Ten,* by Father W. S. Kress, have been used. Among these were *A Modern Martyr* and *In the Homes of Martyrs,* by the Very Rev. J. A. Walsh, M. Ap.; *Father Price of Maryknoll,* by a Maryknoll priest; *Maryknoll Mission Letters,* Vol. I; *Observations in the Orient,* by the Maryknoll Superior; and a number of pamphlets among which are: the *Report of the S.P.F. in the Archdiocese of Boston,* 1900–1907; *American Brothers and Foreign Missions; The Society for the Propagation of the Faith and Catholic Missions,* by Rt. Rev. Joseph Freri; and the very interesting pamphlet by Father Elliott, *The Foreign Missions,* published in 1903.

For material used in connection with the Catholic Students' Mission Crusade, thanks are due to Father Frank

A. Thill, Secretary-Treasurer of that organization, and to the Crusade Unit of Saint Mary's Mission House, Techny, Illinois.

In matters respecting the Congregation of *Propaganda Fide,* original documents have been used with occasional reference to the *Acta Apostolicae Sedis.* General mission statistics were supplied by the monumental work of Reverend P. C. Streit, S.V.D., *Atlas Hierarchicus;* and details of the Maryknoll missions by reports of the Catholic Foreign Mission Society of America.

Of the more general works, *Les Missions Catholiques,* by P. Dedecker (Brussels, 1879) has been the most informative and directive. Helpful, too, has been *Katholische Missiongeschichte,* by Dr. Schmidlin of Steyl. The scholarly work of the archivist of the Paris Foreign Mission Seminary, Father Launay, *Histoire Générale de la Société des Missions Étrangères* (Paris, 1884 — 3 vols.), gave the needed data of that Society. In addition, a shorter work, *La Société des Missions Étrangères* (Paris, 1916), by a priest of that Society, was used to some extent.

For the chapter dealing with the first apostolate, the striking summary of the Church and State in the *Valerian Persecution* (Boston, 1905), by Dr. P. J. Healy, has served as a guide. In the section dealing with the beginnings of the Society for the Propagation of the Faith, Dr. Hickey's dissertation, *The Society for the Propagation of the Faith, Its Foundation, Organization and Success* (Vol. III of the Catholic University of America Studies in American Church History); *A History of the Catholic Church in the United States,* by John Gilmary Shea (New York, 1890–92 — 2 vols.); and *Sketches of the Life, Times and Character of the Rt. Rev. Benedict Joseph Flaget, first Bishop of Louisville,* by the Rt. Rev. Martin J. Spalding (Louisville, 1852), have been used. Other works treating more or less of the development of

the missions were *Cent Ans d'Apostolat dans les deux Hemispheres-Les Oblats de Marie-Immaculée durant le premier siècle de leur existence,* by R. P. Th. Ortolan, O.M.I. (2 vols. Paris, 1914); *Monseigneur de Mazenod, Évêque de Marseille, Fondateur de la Congregation des Missionaires Oblats de Marie Immaculée* (1782–1861), by Msgr. Ricard, O.M.I. (Paris, 1892); *Histoire Générale de l'Église de Coree,* by Chas. Dallet, M.Ap., the Paris Foreign Mission Seminary; *The Story of Extension,* by the Rt. Rev. Francis C. Kelley (Chicago, 1922); *Very Rev. A. L. Magnien, A Memorial,* published by St. Mary's Seminary; and *The Workers Are Few,* by Manna-McGlinchey (Boston, 1912). Occasional references were found in *Life of Cardinal Vaughan,* by Snead-Cox (London, 1910); *Sermons and Addresses,* by Cardinal O'Connell (5 vols. Boston, 1911 ff.); *The Church at the Turning Points of History,* by Godefroid Kurth (Helena, Mont., 1918); *A History of Christianity in Japan,* by Otis Carey (New York, 1909); and *Rex Christus — An Outline Study of China,* by Arthur H. Smith (New York-Chicago, 1902).

Encyclopedic references have been limited to the *Catholic Encyclopedia:* "Blessed Theophane Venard" by Very Rev. J. A. Walsh, M.Ap., vol. XIV; "Korea" by Rt. Rev. G. Mutel, vol. IV; "Propagation of the Faith" by Rt. Rev. Joseph Freri, vol. XII; "Holy Childhood" by Mother Mary St. Peter, vol. VII; *Dictionnaire de Théologie Catholique:* "Amerique" (États Unis d') by Rev. G. André; and *Kirchenlexikon:* "Korea" by Father Spillman, S.J.

The periodical literature included the *Catholic Historical Review:* "The Sacred Congregation de Propaganda Fide" by Dr. P. Guilday, vol. VI (Jan. 1921), pp. 478 ff., which was a guide to sources connected with Propaganda, exclusive of those relating directly to Maryknoll; *Saint Joseph's Advocate* (the publication of the

Mill Hill Society); *Annales de la Propagation de la Foi,* of which there is a complete series in the library of Dr. Hyvernat at the Catholic University; *The Missionary* (published by the Catholic Missionary Union); *The Rosary Magazine,* which contains a summary history of Maryknoll up to 1914, in the April issue of 1914; *Die Katolischen Missionen,* the first volume of which (1875) threw an interesting light on the beginnings of the foreign mission movement in Germany; *The Catholic World,* which contained an interesting article on " China, Korea, and Japan " in the November issue of 1870; and the *Ecclesiastical Review,* in which appeared the first article of Bishop Francis C. Kelley in regard to the formation of the Catholic Church Extension Society, June-October 1905.

The writer enrolled at Maryknoll as a student in the fall of 1915, the year the Apostolic College was quartered at Maryknoll, and went to Clark's Green, Pennsylvania, when the College was transferred the following year. At the time of his arrival there were only four priests enrolled in the Society, with eighteen seminarians, a like number of junior students, and two Auxiliary Brothers. The " Teresians," as the Maryknoll Sisters were then called, numbered twelve. While the writer's personal experience proved an advantage, he has not trusted to memory where a document could be found to substantiate his recollection. Indeed, there is scarcely anything that has been stated on the basis of memory alone, for the writer has kept a personal diary from the time he enrolled as a student until the present. Even this diary, however, has been used more as a tracer of events than as a source.

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